



*O sancta Imago digna cui cultum ferant
 Quicunq; amant Featleyum.
 Erat Ille Epitome et sillabus Theologiæ.
 Erat Artium Compendium.*

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 Ab jis Amari, ab his Fugi
 Cur nos fleamus Mortuum? certum est Eum
 Obysse, cui vixit Deo.*



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Καλαβανισται κα'αν'υτοι.

The Dippers dipt.
O R,
THE ANABAPTISTS
DVCK'D AND PLVNG'D
Over Head and Eares, at a
Disputation in Southwark.

TOGETHER WITH
A large and full DISCOURSE of
Their {
1. Originall.
2. Severall sorts.
3. Peculiar Errours.
4. High Attempts against the State.
5. Capitall punishments: with an Applica-
tion to these times.

By DANIEL FEATLEY, D.D.

THE FOURTH EDITION.

Valens & Gratianus ad Florianum Vicarium Afix.

Antistitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotio indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum precepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismo non purificant, sed incessant sacramenti nomine polluentes.

L O N D O N,

Printed for Nicholas Bourn, and Richard Royston in Ivy-lane, 1646.

1
The Doctor died

on the 1st of June

at the age of 70

years and 10 months

and 10 days

of his age

he was a

very

kind

and generous

man

and a

very

kind

man

and a

very

kind

man



TO THE MOST NOBLE LORDS,

WITH
THE HONORABLE KNIGHTS,
CITIZENS and BURGESSES
Now Assembled in *PARLIAMENT*.



He bright burning Taper of *Geneva*, as warm in his Devotions, as clear and lightsome in his Disputes, truly observeth, that the pure doctrine of the Gospel never *appeares* as it were *above the water*, but Satans watchfull eye is upon it, and he casts an envious gloute at it, and hath his *Tobias*es and *Samball*as either to jeere or fright the sincere

Professors out of the powerfull preaching thereof. In which regard it is, that as the Jewes in their edifying the Materiall Temple, so you in the repairing of the Spirituall, have *a weapon in the one hand, and a toole in the other*; and you have hitherto more employed the Sword then the Mattock or Spade, by reason of the great opposition on all hands: and after you shall (through Gods blessing) have laid the rooffe on this sacred building, and gratefull posterity put *a garland of glory* upon your heads for it, yet still there will be use of an *arming sword*, not of War, but of Justice, to cut off Superstition and Idolatry on the one side, and Prophanenesse and Sacriledge on the other: Heretiques with one edge, and Schismatiques with the other. For as in the beginning of the Reformation, so now in the endeavoured perfection thereof, the mortall enemy of our immortall soules sets on work all sorts of Heretiques and Schismatiques to hinder, disturbe, and (if it were possible) de-

Calv. pref. ad Reg. Gal. Est h c divini verbi quasi quidam gemis, ut nunquam emerget quieto & dormiente satana.

Nehem. 4. 17. With one of his hands hee wrought in the work, with the other he held a weapon.

The Epistle Dedicatory.

stroy this *excellent Work*. The Heretiques he employeth to *pervert* the Catholique doctrine, the Schismatiques to *subvert* the Apostolike discipline of the Church: the Heretiques endeavour to shake the foundations, the Schismatiques to make breaches in the wals: the Heretiques to rot the main timber, the Schismatiques to pull in sunder the rafters of this sacred structure.

Now of all Heretiques and Schismatiques the Anabaptist in three regards ought to be most carefully looked unto; and severely punished, if not utterly exterminated and banished out of the Church and Kingdome.

Gal. 4.4.

First, in regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are *allyed* unto, and may *claime kindred with*, 1. The *Millenarians* in the first Age, proclaiming Christs Temporall Kingdome upon earth for a thousand years, before the day of Judgement. 2. With the *Marcionites* in the second Age, who denied the substance of Christs humane body *made of a woman*. 3. The *Cutharists* or *Novarians* in the third Age, who denied Repentance and restitution to the Church there-upon, to those that fell in time of persecution. 4. With the *Donatists* in the fourth Age, who re-baptized all those that had received Baptisme before in the Catholique Church. Lastly, with a rabble of Heretiques in the later Ages, namely, the *Apostolici*, the *Adamites*, the *Enthusiasts*, the *Psycopannychists*, the *Polygamists*, the *Jesuites*, the *Arminians*, & the *Brownists*; of all which, & their errors, I have set down a particular Catalogue, *Ch. 2.* As it was said of *Caius Cesar*, *In uno Casare multi Marii*; and as *Cicero* saith of the Familie of the *Bruti*, that it had in it *multorum instam atque illuminatam virtutem*: so in one Anabaptist you have many Heretiques, and in this one Sect as it were one stock, many erroneous and schismaticall positions, and practices ingrafted, and as it were *inoculated*.

Secondly, in regard of their audacious attempts upon Church and State; and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papists, Socinians, or Arminians, who in the later times have braved it, and *set up their top and top-gallant*, yet since *Argus* with his hundred eyes hath pryed into every corner of this Kingdome, and severall rooms in the great Ship of the Church, have be-
stowed

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flowed themselves under the hatches, and lain close in obscurity: these with the forwardest of the Brownists strut in the upper deck, and discover themselves with open face, *γυμνῶ κεφαλῇ*, and upbraid the State with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a Toleration. They preach, and print, and practise their Hereticall impieties openly; they hold their Conventicles weekly in our chiefe Cities, and Suburbs thereof, and there prophesie by turnes; and (that I may use the phrase of *Tertullian*) *adificantur in ruinam*, they build one another in the faith of their Sect, to the ruine of their soules; they flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kinde of spell containing the heads of their erroneous tenets, and their engaging themselves in their schismaticall Covenants, and (if I may so speak) *combination of separation*. And as they defile our Rivers with their impure washings, and our Pulpits with their false prophecies and phanaticall enthusiasmes, so the Presses sweat and groan under the load of their blasphemies. For they print not onely *Anabaptisme*, from whence they take their name; but many other most damnable doctrines, tending to carnall liberty, Familisme, and a medly and hodge-podge of all Religions. Witnesse the Book printed 1644. called **The Bloody Tenet*, which the Authour affirmeth he wrote in Milke; and if he did so, he hath put much *Ratf-bane* into it, as namely, *That it is the Will and command of God, that since the comming of his Sonne the Lord Iesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian Consciences and Worships be granted to all men in all Nations and Countries; That Civill States with their Officers of Justice are not Governours or Defenders of the Spirituall and Christian state and Worship; That the doctrine of Persecution in case of Conscience (maintained by Master Calvin, Beza, Cotton, and the Ministers of the New English Churches) is guilty of all the blood of the soules crying for vengeance under the Altar: Witnesse a Tractate of Divorce, in which the bonds of mariage are let loose to inordinate lust, and putting away wives for many other causes besides that which our Saviour onely approveth, namely, in case of Adultery. Witnesse a Pamphlet newly come forth, intituled, Mans Mortality, in which the soule is cast into an Endymion sleep, from the houre of death to the day of Judgement. Witnesse a bold Libell offered to hundreds,*

and

See the compassionate Samaritanes, p. 75, 76. that the Parli. wil stop all proceedings against them, and for future provide that as well particular and private congregations as publike, may have publike protection, that all Statutes against the Separatists be reviewed, and repealed; that the Presse may be free for any man that writes nothing scandalous or dangerous to the State; that this Parliament prove themselves loving Fathers to all sorts of good men, bearing respect unto all, and so inviting an equall assistance and affection from all.

* Pref. p. 2. 2.

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and to some at the door of the house of Commons, called *The Vindication of the Royall Commission of King Iesus*, wherein the brazen-faced Authour bluseth not to brand all the Reformed Churches, and the whole Christian world at this day, which christen their children, and signe them with the seal of the Covenant, with the odious name of an *Antichristian faction*.

Thirdly, in regard of the peculiar malignity this heresie hath to Magistracy; other heresies are stricken by Authority, this strikes at Authority it selfe, undermineth the powers that are ordained of God, and endeavoureth to wrest the sword out of the Magistrates hand, to whom God hath given it for the cutting off of all heresie, and impiety; and if this Sect prevaile, we shall have no Monarchy in the State, nor Hierarchy in the Church, but an Anarchy in both. It grieveth a Religious eye to see other vermine corrupting other Flowers of Paradise, as our *sweet Violets*, and *fragrant Roses*, and *fairest Lillies*, and *various Iulysflowers*, and *blushing Emmenies*, and *beautifull Tulips*: but most of all to see this heresie, like a venomous serpent, lying at the root of the *Crown-Imperiall*, which if it be not killed, will so poyson it, that the leaves will fall off by degrees, and the *stake* it selfe shortly *wither*. We read in the Prophecy of *Zachary* of two staves, the *staffe of beauty*, and the *staffe of bonds*, which supported the State and Church of Israel. By the *staffe of beauty* or *comelineffe*, the Laws of every Kingdome and Common-wealth may be understood, which bear up the State, and preserve decent order and comelineffe among men; By the *staffe of bonds*, the covenants and oathes whereby the members are firmly tyed to their head, and one to another. If the *staffe of beauty* be broken, there will be a down-fall of all good order and government: if the *staffe of bonds* be broken, all things will be at a loose end. We think I see these two staves shining in the *golden Maces* born before you: the *staffe of beauty* in that born before the House of Commons, in which the *Legislative power* and the *beautifull order* of the severall Estates of this Kingdome are conspicuous; the *staffe of bonds* in that which is carried before the House of Peers, in which the *power of Judicature*, even to bonds and death, principally resideth. Now because these heretiques alone professedly teach the exalting all Christian Magistrates, and in expresse termes deny both the Legislative power in the Commons to propound or enact Laws in matter of Religion, and all coercive power in the house of Peers, or any other,

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other, to inflict civill punishment for the violation of them, and so as much as in them lyeth, they endeavour to *break both these staves* of the Prophet, they deserve the *smartest stroke* from both.

With these Heretiques I enter into Lists in the ensuing Tractate, and without any flourish of Rhetorick at all fall upon them with Logicall and Theologicall weapons, wielded after a Scholasticall manner; for it is most true which *Papirius Cursor* sometimes spake in the head of his Troops, advancing on in their march against the Army of the Samnites, more glorious in shew then formidable, as consisting of men more sumptuously then strongly armed, encouraging his souldiers after this manner: Feare not this *Pageant* rather then *Army*; their large feathers and embroydered scarfes give no wounds; their rich belts, and painted targets, and thin gilt breast-plates will not endure the push of the Roman pike. It is not beauty and gorgeous apparell, but strength, and valour, and *Armour of proof* that makes a Warriour. And therefore that brave Commander of the Trojans, *Hector*, deservedly checkt his brother *Paris*, a Paragon of beauty, and an excellent *Carpet Knight*, in the flower of his age, for undertaking a single combat with *Menelaus*, saying,

* Οὐκ ἄν τοι χραίσουν κίθαρις, τάρτε δ' ὤφ' Ἀργείῳ,

Ἥτερόν, τί, τς εἶδ' ὅ, ὅτ' ἐν νόστοι μνηστῆρ,

Pickt phrases and witty conceits and ornaments of Rhetorick doe well in Panegyricks, and Paræneticks, but they are of little or no use in Polemicks, in which thus *Ennius* informs us, *Vi geritur res: Spernitur orator bonus, horridus miles amatur.*

But why doe I trouble my selfe with these new upstart Sectaries? There is a learned and reverend Assembly of Divines attending on you, who will take care *nequid Ecclesia detrimenti capiat*. Who prest me for this service? My Answer hereunto is as ready as true, That though I were not pressed, yet I was challenged to it. And if I had declined this Combat, as others did, the Adversary would have grown most insolent, and all the City & Borough rung of their vaunting brags, and confidence in their cause, and our diffidence in ours; therefore I gave them a meeting at the time and place appointed. And though I were but one, and they many, yet they were not able to withstand *πάντα νικῶντες ἡ ἀνίκητοι*, the irresistible and all-conquering force of truth: neither did they after that send any more challenges. And I had then pursued the combate with my pen, had not the more necessary functions of my Pastorall charge

B

hindered

Liv. dec. 1. l. 10.

Papirius cum cristatus Samnitum galeas ceterosq; insignium armorum apparatus vidisset, multa de presenti hostium vana magis specie quam effectum ad eventum differuit: non enim cristas vulnera facere & per pila & aruata scuta transire Romanum pilum, & candorem tunicarum fulgentemq; aciem ubi res ferro geratur, cruentari.

* Homæ II.

Theod. hist. l. 1.

Gall. de Anab.

l. 1. Quoties si-

ve publice, siue

privatim con-

grederemur cū

Anabaptistis,

semper victrix

abibat veritas

que à nobis

stat.

See Romanens.

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hindered me. But now being discharged against my will, of preaching at my Cures, and having lately published an Answer to a Popish Challenge: I could not thinke of any fitter employment for the present, then to perfect the notes taken long since in that Disputation, and to supply whatsoever might seem lacking to the fuller confutation of those erroneous tenets, and to commend both to the publike view, that the *Antidote might be there ready, where the infection first brake out.* As *Solinus* writeth, that in *Sardinia* where there is a venomous Serpent called *Solifuga*, (whose biting is present death) there is also at hand a Fountain, in which they who wash themselves after they are bit, are presently cured. This venomous Serpent (*verè Solifuga*) flying from, and shunning the light of Gods Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting neerer the place of my residence, for more then twenty years: And if these Disputations and Writings of mine may prove like the Waters of the Fountain in *Sardinia*, soveraign against the sting and teeth of this Serpent, I shall account my paines well spent; and whilst I endeavour to free others from spirituall thralldome, forget the tediousnesse of my corporall, & possesse my soul in patience, till God shal send deliverance; to whose gracious direction, & powerfull protection, I commend you, beseeching God to crown your sincere intentions, and religious endeavors, for the Reformation of Church and State, with such successe, that this your meeting may be like to that in the 25. year of *Edw. 3.* which is known to posterity by the name of *Benedictum Parliamentum*, the blessed Parliament.

Solin. poly-
hist. cap. 9.

Fons est in Sardinia qui contra venenum Solifuge (est enim animalis ejus morsus mortifer) è summo omnium optime in remedium conditus est; ubi oritur malum, ibi quoq; invenitur promptum remedium.
Petron. Arbit.
Vnde datum est vulnus, contingit inde salus.

From Prison in the La. Peters
house in Aldersgate-street,
Jan. 10. 1644.

Tours in the Lord Jesus,

DAN. FEATLEY.

To my Reverend and much esteemed Friend,

Mr JOHN DOWNAM.

Worthy Sir,

I Have now finished my Polemicall Treatise against the Anabaptists: which had slept securely by me in a whole skin of Parchment, had not the clamours of the Antiservitors awaked it, who cry down Pedobaptisme, and cry up Anabaptisme, not onely in the Pulpit, but also from the* Presse, to the great offence of godly minds, and the scandall of the Church.

* See A. Barber his Treatise of Dipping: Fr.

Cornewall his Paraphlor, entituled, The Commission of King Iesus: A. R. his Libell, called, The many of childish Baptisme: Ch. Blackwood, The storming of Antichrist, and The confession of the Anabaptists, printed at London, 1644.

You Will peradventure return me an answer in the words of the Poet, Ole quid ad te? What doth this concern me, whose Restraint is a necessary Superfedeas from proceeding against these presumptuous and daring Sectaries? And the unfurnishing me of all Books, and help of mine own Notes and Collections (Lately taken from me) furnisheth me with too just an excuse for not Writing: I confesse to my grief in death, but what will you have mee doe? Situ & otio torpefecero: Such a rest would be most restless and tedious; The lesse I doe, the more I must needs suffer; and the more I doe, the lesse I suffer. And beleeve me, Sir, it is not an ambition to be seen in the Presse, but a desire for the time to forget my misufferable pressures, which hath now set mee on work. As when we have the World at Will, and can give our Mind her vagaries at pleasure, to fix our thoughts on any other subject, is a kinde of incarceration of the spirit; so when our Estate is sequestred, and our person confined, and no theme is given us daily to enlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commencing upon our deplorable estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to Immured thoughts.

But this is not all, for as S. Jerome thought, wheresoever he was, whatsoever he did, he heard the sound of the last Trumpet, and the summons of the Archangel, Surgite mortui, & venite ad iudicium: So me thinks wheresoever I am, and whatsoever my businesse is, I heare that Vx of the Apostle, Woe be unto me if I preach not the Gospel: And preach the Gospel I can now no otherwise then from the Presse, for both

my Pulpits are taken from me, and possest by others, and I cannot obtain (though by my selfe and friends I earnestly sought it) that liberty which S. Paul enjoyed when he was imprisoned at Rome, to preach the Gospel to my fellow prisoners. Now therefore sith I cannot lingua, I must be content as I am able evangelizare calamo, to preach with my Pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times; and the insolencies of the enemies of the truth. As Adders, Esfis, and and other venomous serpents breed in old broken wals: so all sorts of Heretiques and Schismaticques breed and are exceedingly multiplied by reason of the ruptures in State, and distraction of the time. Among all these the Papiests and the Anabaptists are most dangerous and pestilent enemies, the one to the Church, the other to the State; These above all others having bestirred themselves since the waters were troubled; and they boast in secret of their great draughts of fish, the Papiests of 20000. Profelytes, the Anabaptists of 47. Churches.

Si natura negat, facit indignatio versum.

See Romanus
printed by M.
Bourne at the
old Exchange.

As well Indignation as Zeal hath stir'd up my drooping spirit, and encouraged me, though (as I said before) unarmed, to fall upon both; the former, in my answer to a Popish Challenge; the latter, in this my Cataplastitarum Catacrisis. Jerom comforting a young Hermite, bade him look up to heaven, & Paradisum mente deambulare, assuring him that so long as he had Paradise in his minde, and heaven in his thoughts, tamdiu in eremo non eris, so long he was not in the Wildernesse. So verily it seems to me, so long as I can draw the sword of the spirit, and pursue freely the enemies of the doctrine and discipline of the Church of England, and beat them out of their trenches, so long me thinks I am not in bonds. The Lord in mercy look upon the Convulsions in the State, and Distractions in the Church, and turn our Baptisme of blood into a Baptisme of tears: in which we may and ought all to be Anabaptists. This is the hearty wish of him, who loveth the Truth for it selfe, and you for the Truths sake,

Dan: Featley.

The Preface to the Reader.



*N*ova fert animus mutatas dicere formas
Corpora. I am to tel thee (Christian Reader) this
New year of *new changes* never heard of in for-
mer ages, namely, of *Haras* turned into *Aras*,
Stables into Temples, Stals into Quires, Shop-
boards into Communion Tables, Tubs into Pul-
pits, Aprons into *Linnen Ephods*, and Mechanicks
of the lowest ranke into *Priests of the high places*.

Thou shalt hear in this Treatise not of a *line drawn after Protogenes*,
nor of an *Iliad after Homer*, but of a *Metamorphosis after Ovid*: not
made by *Poeticall license*, but by *Propheticall liberty*: not of men into
beasts, but of *S. Pauls* *κακὰ ζῷα*, *evill beasts*, shall I say, into *men*? nay
into *men of God*, and Prophets of the New Law.

If ever Saint *Jeroms* Complaint were in season, it is now: *Physiti-
ans keep Within the bounds of their Science; Smiths meddle With the Häm-
mer and Anvill; the Linnen Draper deals not in Woollen cloth, nor the
Woollen Draper in Linnen; the Carpenter takes not the Joyners Work out
of his hand, nor the Joyner the Carpenters; the Shoemaker goes not beyond
his Last, nor the Taylor beyond his Measure; nely the trade of Expound-
ing Scripture is a Mystery Which every Artizan arrogateh to himself.*
The Physician here will be prescribing receipts, the Lawyer will be *de-
murring* upon *dubia Evangelica*, and every handy-crafts man will be
handling the pure Word of God with *impure* and unwashed hands.
This the *pratling huswife*, this the *old dotard*, this the *Wrangling sophis-
ter*, in a word, this *men of all professions, and men of no profession*, take
upon them to have skill in, readily teaching that they never learned, and
abundantly pouring out that Which was never infused into them.

The Apostle comparing the dignity of the Ministerial function with
the indignity and insufficiency of most mens gifts for it, cries out,
Who is sufficient for these things? But if we consider mens opinions of
their own gifts, and their practise at this day, we may say, *Who is not
sufficient for these things?* Not the meanest Artizan, not the illiteratest
Day-labourer, but holds himself sufficient to be a *Master-builder* in
Christs Church. When the Jesuite heretofore cast this in our dish, we

infundi velint, loqui quam audire paratiores, prompti docere quod non didicerunt. 2 COR. 2. 16. Bellar.
l. 2. de verb. Dei. c. 15. *Quid obsecro nunc diceret Basilus, si Pharmacopotas, sutores, ceterosq; opi-
ficas etiam a pulpitis sacra eloquia tractare apud Lutheranos & Calvinistas videret?*

Titus 1. 12.

Ep. ad Paulin.
*Quod medico-
rum est promit-
tunt medici,
tractant fabri:
sola
Scripturarum
ars est quam si-
bi passim omnes
vendicant;
hanc garrula
anus, hæc delirus
senex, hanc so-
phista verbosus,
hanc universi
presumunt, do-
cent priusquam
discunt.*

Bern. in Cant.
*Tantæ charita-
tis sunt per quos
nobis fluens
cælestia ema-
nant, ut ætæ
effundere quam*

To the Reader.

always *flung it back into his face*, with a confident denyall, an swearing him in the words of the Archangel, *Jude 9. The Lord rebuke thee, thou false tongue*: But now those whose Religion, if they have any, is a negative one, and stands in a meer opposition to Popery, notwithstanding herein *strengthen the Papists hands* against us, and puts us to that miserable *Apology of the Poet*,

—*Pudet hæc opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

It is a thousand pities, that not in the *dawning of the day* frõ the night of Popery, and first *glimmering of the light* of Reformation, as in *Luthers* first standing up for the Truth; but now in the *moone* tide of the Gospel, such *owles* and *bats* should flye abroad every where, & *flutter* in our Churches, and *sit* upon our *Fonts*, *Pulpits*, and *Communion Tables*, & not either be caught, and confined to their nests in *barnes*, or *rotten trees*, or put in *Cages* fit for such *night-birds*. I wonder that our *doores*, *posts*, and *walls* *sweat* not, upon which such *Notes* as these have been of late affixed, *On such a day* such a *Brewers Clerke* *Exerciseth*, Such a *Taylor* expoundeth, Such a *Waterman Teacher*. If we have *Crow-Poets*, and *Pye-Poetesses*; if *Turners* turn *Bezaliets*, and *Abulians*, to mend the *polished works* of the Temple; if *Cooks*, with *Demosthenes*, (deservedly reproved by *S. Basil*) instead of *mincing* of their *meat* fal upon *dividing* of the *Word*; if *Taylors* leap up from the *Shop-board* to the *Pulpit*, and *patch* up *Sermons* out of *skoln stred*; if not only of the *lowest* of the people, as in *Jeroboams* time, *Priests* are consecrated to the *most high God*; but if like as *Novatus* consecrated himself a *Bishop*, so these ordain themselves *Priests* and *Deacons*; if they enter not into the Church, but *break into it*; if they take not *holy Orders*, but *snatch them* to themselves: doe we marvell to see such confusion in the Church as there is? As *Christ* sometimes spake, *Si lumen tenebra, quanta tenebra*? If the light that is in thee be *darknesse*, how great is that *darknesse*? So may we truly say, If in Order it self there be *Confusion*, how great is the confusion? What are all the *Prophets* become *mad*, that the *asses mouth* must needs be *opened* by miracle to reprove them? Though some would be content to have it thought so, and we must not refuse to *wear our Masters cognizance*, who was said by some of his kindred to be *besides himself*: yet we must tell them the case is far different; for there the *Ass* saw the *Angel* in his way, but here the *Angels* see the *Asses* in their places; there the *Ass* spake once, because he was twice struck, but here the *Asses* speak often, because they

See *Sleid. Com.*
l. 5.

* *Perf. prol.*
Sat. 1. Corvus
Poetas & Poe-
tridas picas.
b *Theod. hist.*
l. 4. c. 17. *ὁ δὲ*
οὐκ ἔστι Διὶ πο-
ταρὸν ἔδωκε
τὴν αἰγὴν
καὶ τὴν ἀγέλην
τῶν ὄνων
καὶ τὴν ἀγέλην
τῶν ὄνων
καὶ τὴν ἀγέλην
τῶν ὄνων

Mat. 6. 23.

* *Pet. 2. 16.*

Mon. 2. 16.
Dumb. 1. 23.

To the Reader.

they are not so much as one struck for their presumption. Now if any man desires to know from whence this *Clergy of Laicks* come, that he may not think that these *Russet Rubbies*, and *Mechanick Enthusiasts*, and *profound Watermen*, & *Sublime Coachmen*, and *illuminated Trade-men* of almost all sorts are dropt from the clouds: Let him peruse the Catalogues of Heretiques written by *Alfonso à Castro*, *Poncanus*, *Stussenburgius*, and *Ambrosius de Rustonibus*, together with the History of *Steiden*, *Bullenger*, and *Gabriel Abres*, and others, and he shall find that they all proceeded Doctor out of the School of one *Stock the* * *Anab.* Of whom we may say, as *Irenæus* sometime spake of the Heretique *Ebion*, the Father of the *Ebionites*, *His name in the Hebrew signifieth silly, or simple, and such God wor was he*: So we may say, the name of the father of the *Anabaptists* signifieth in English a senseless piece of wood, or block, and a very blockhead was he: yet out of this block were cut those chips that kindled such a fire in *Germany*, *Halsatia*, and *Suevia*, that could not be fully quenched, no not with the blood of 150000. of them killed in war, or put to death in several places by the Magistrates.

This fire in the reignes of Queen *Elizabeth*, and King *James*, and our gracious Sovereign, till now, was covered in *England* under the ashes; or if it brake out at any time, by the care of the Ecclesiastical & Civill Magistrates it was soon put out. But of late, since the unhappy distractions which our sinnes have brought upon us, the Temporal Sword being other ways employed, & the Spirituall locked up fast in the scabbard, this Sect, among others, hath so far presumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in *Ravens*, and some arms of the *Thames*, and elsewhere, dipping them over head & ears. It hath printed divers Pamphlets in defence of their Heresie, yea and challenged some of our Preachers to disputation. Now although my bent hath been always hitherto against the most dangerous enemy of our Church and State, the *Jesuites*, to extinguish such balls of wild-fire as they have cast in the bosome of our Church, yet seeing this *strange fire* kindled in the neighbouring parishes, & many *Nadabs* and *Abihus* offering it on Gods Altar, I thought it my duty to cast the waters of *Siloam* upon it, to extinguish it.

* Johan. Gaff. de exord. Anab. p. 35. Anabaptiste sumunt sibi omnes predicandi officium, atq; de aliis qui legitime à Christianis Ecclesiis inauforati sunt sciscitantur, Quis te elegit, cum isti ne à sua quiddam Ecclesia mittantur. See the Hist. of the Anab. printed at London, 1641.

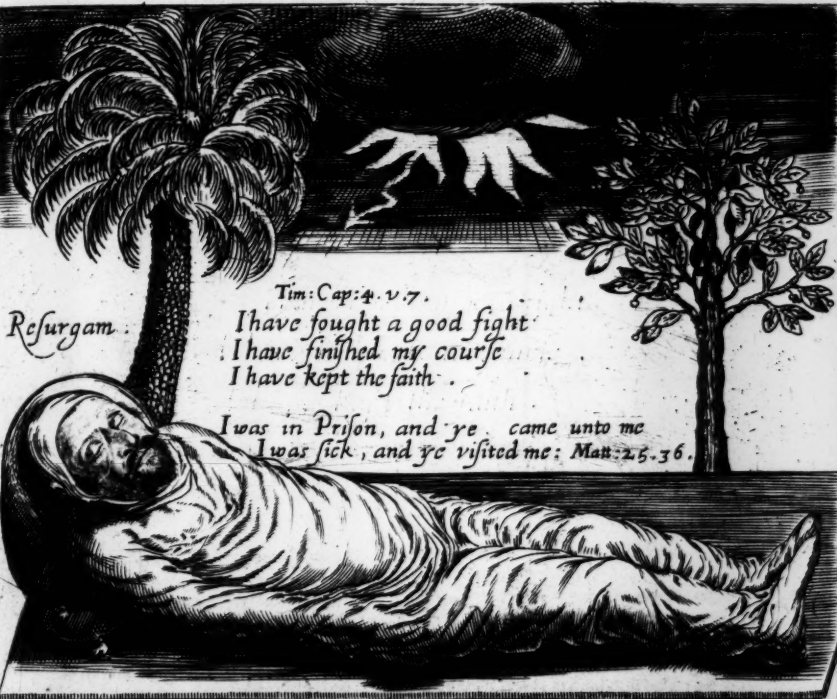
Et Joh. Gaff. l. de exord. Anab. p. 247. Ego vidi Nicol. Stock qui primus in Germ. videtur sparsisse venenum illud impiorum dogmatum. Hunc audierunt Monetarius & Phiferus, quibus velut emissariis usus totam perturbavit Germ. Pont. Cata. her. Commota seditione rustica per German. Alsat. & Sueviam ad 150000. fuerunt trucidati.

Calend. Jan. 1645,

Thine in the Lord Jesus, D.F.
Prisoner in Peter-houfe.

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Resurgam.

Tim: Cap: 4. v. 7.

*I have fought a good fight
I have finished my course
I have kept the faith.*

*I was in Prison, and ye came unto me
I was sick, and ye visited me: Mat: 25. 36.*

*Siste gradum Viator ;
Paucis te volo :*

*Hic situs est Daniel Featleus ;
Impugnator Papismi ;
Propugnator Reformationis ;
Instigator Alsidue Pietatis*

*Tam Studio, Quam Exercitio
Theologus-Insignis ;
Disputator Strenuus ;
Concionator Egregius*

*Ερρυκτο και οδω των Επιστημων :
Διδακτος ,*

Kαί

Διδακτος :

*Facetè Candidus ; Candidè Facetus
Omni-Memoria-Dignissimus
D. D. Featleus ,*

Qui :

*Natus Charltoniæ educatus Oxon:
Ætatis Suae 65.*

*Obijt Chelseiæ }
Sepultus fuit Lambethæ }
Anno Salutis*

1645 .

*(17
Aprilis
21*



In Obitum Reverendi Viri,
Danielis Featlei,
 Sacrae Theol. Doctoris, & Eccles.
 Anglic. Propugnatoris acerrimi.

Hoc in sepulchra dormientis conditur
 Veneranda Featleii cinis.
 Inter silentium claustra taciturnus jacet,
 Magnum modò Dei Oraculum.
 Facet ille, tantus Galliae & Romae pudor,
 Quantus decor Britanniae.
 Quos ille Agonas, quae tulit certamina
 Exterminandam ad Hæresin?
 Ecclesiae geminas mamillas Anglicae,
 Baptisma & Eucharistiam,
 Purus ab omni munuit Contagio,
 Parenti Alexicacus suus.
 Obstruxit Anabaptista, feralis Draco,
 Fontem patentem Infantulis;
 Monstrum sed istud multiceps, Cadmus sacer,
 Moriente dextra contudit.
 Quot irans marina è Pellicis gremio mala
 Adnavigarunt Angliam;
 Quicquid Socinus, quicquid Arminius foras;
 Familiista, vel Brumus, domi;
 Inimica quod vel lingua, vel Prælum tulit;
 Sceleris puerperum frequens;
 Tot dira capita, tot renascentes Hydras,
 Stravit Britannus Hercules.
 Exile corpus terere, non poterat frequens
 Arena, Prælum, Pulpita.

Puillus Atlas in labores sufficit,
 Vegetior à certamine.
 Languebat Pietas nimia pro morbo fuit,
 Pro: Phibisti Amare tabuit;
 Sensim peribat, corporis partem sui
 Præmisit assidue Deo:
 Et cum tot annos prædicans, vite suae
 Auspiciis spiraculum;
 Elinguis Anima murmure exit Languido,
 Dixitque inauditum Vale.
 Quis Pontificios jam latebris extrahet
 Tenebriones Urbicos?
 Quis nunc in aciem provocatos conerret
 Rationis acri Malleo?
 Ille, Ille palmam Victor assiduus novam
 Accensuit meritis suis.
 At cum peregit opera militiæ suæ,
 Ruente Roma: contudit
 Sæctiariorum conglobatum exercitum,
 Et posuit Animam in vulnere.
 Sic, sic, Sacerdos Magne, voluisti mori,
 Victoriæ Holocaustum, Deo.
 Nec unus in vita, nec in morte unus es,
 In te sita est Ecclesia;
 Ruat hæc necesse; cui basis facta est cinis,
 Cujus Columna pulvis est.

Faces, manipulus frigida terra brevis,
Mysterium Theologia.
Sic Disciplinas universas noveras,
Vix nemo penè singulas.
Vires operibus miscet & veneres suis
Perita scribendi manus;
ut inter Artium bareas discrimina,
Logicaeque legis an Rhetora.
Peritura nullo seculo erexit suae
Monumenta pietatis: precum
Ephemerin reliquit, ut nostris adhuc
Superesset in votis pius.
Non praeficarum pompa celebrat hunc Rogu,
Avita non insignia.
Ancilla Pietas, juncta famulatio Precum,
Gemibunda preit Anteambulo.
Stipata gregibus Artium Theologia
Insequitur atro sformate;
Tumulo superstant Hereses, Anathemata;
Opima spolia, Schismata.
Nunc, nunc litandū est; fontium busto super
Cadat Hecatombe criminum.
Iterum resurgat error, Antaeus licet,
Relundet & scriptis Pugil.

Ite, ite Iambi funebres; liceat satis
Lugere, quem laudo parum.
Ite, ite Musae flebiles; vestro flumt
Danno minores Lachryma.
O anima caelo reddita; ut te nos sacram
Metuendo patimur extasin!
O innocens umbra, O cadaver sanctum,
Quam tu sepulcrum consecras!
Non occidisti, fallimur; peristi Tibi
Non vita, sed Mortalitas.
Ascende Victor; Te salutat undique
Numerosa turba Syderum.
Animae frequentes, pars gregis nuper Tui,
Quas vindicasti ab Heresi,
ut te stupendis planibus circumvolant,
Et gratulantur hostitii!
Chorus Angelorum, quibus eras spectaculum,
Mundi in Theatro praelians;
Io Triumpho, concinunt; geminant Io,
Et Euge perpetuum Tibi.
Sic, sic, Beate, splendidam in pompam trahis
Celi universos ordines;
Tantumque frueris tu Deo, quantum sibi
Sperare fas sit optimo.

E Schola Regia Westmonast.
 sic fleuit

F. Gregory.

A

I

A true Relation of what passed at a mee-
ting in *Southwark*, betweene *D. Featly*, and a
company of ANABAPTISTS,

October 17. 1642.



After the company were placed, and Dr. *Featly* had made a short ejaculatory Prayer to God, to give a blessing to the meeting, a Scotchman began thus:

Master Doctor, we come to dispute with you at this time, not for contention sake, but to receive satisfaction: we hold that the Baptisme of Infants cannot be proved lawfull by the testimony of Scripture, or by Apostolical tradition; if you therefore can prove the same either way, we shall willingly submit unto you.

Scotch-man.

Are you then Anabaptists? I am deceived in my expectation, I thought that the end of this meeting had been to have reasoned with you about other matters, and that my task would have been to have justified our Communion-Book, and the lawfulness and necessity of coming to the Church, which I am ready to doe. Anabaptisme (which I perceive is the point you hold) is an heresie long since condemned both by the Greek and Latine Church, and I could have wished also that you had brought Scholars with you, who knew how to dispute, which I conceive you doe not, so farre as I guesse by your habit, and am informed concerning your professions: for there are but two ways of disputing,

D. Featly.

First, by Authority,
Secondly, by Reason.

First, by Authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages.

For no Translation is simply Authentickall, or the undoubted word of God.

In the undoubted word of God there can be no Error.

But in Translations there may be, and are errors.

The Bible Translated therefore is not the undoubted word of God, but so farre onely as it agreeth with the Originall, which (as I am informed) none of you understand.

Secondly, if you dispute by Reason, you must conclude syllogistically in mood and figure, which I take to be out of your element. However, sith you have so earnestly desired this meeting, and have propounded a Question to me I little expected: before I answer yours, I will propound a question or two to you concerning the blessed Trinity, that I may know whether you are well instructed in the principles of Catechisme, who yet are so well conceited of your selves, that you take upon you to teach others.

Scotch-man.

This is **Doe**, *is nihil ad Rhombum, we would know of you whether the Baptisme of children can be proved lawfull (as we said before) as it is practised among you.*

D. Featly.

Section 1.

Two questions of the Trinity propounded.

Whereas you say this my Question is not *ad Rhombum*, you mistake the matter: For it is *ad Rhombum*, if you know what the phrase meaneth. Is not the form of Baptisme this, *I Baptize thee in the name of the Father, the Son, and the Holy Ghost?* Therefore my Questions concerning the Trinity appertain to the Doctrine of Baptisme. Before therefore I answer you concerning the persons fit to be baptized, whether men and women onely in riper years, or children also: to try your skill, I will propound an argument to each of you out of Scripture, concerning the blessed Trinity.

And first (turning to the Scotch-man)

Doe you beleve, saith he, that each of the three Persons is God? how then doth Christ, *Joh. 17. 3.* say, that the Father is the *only* true God?

2. After turning to the other,

Doe you beleve that the holy Ghost proceeds from the Father and the Sonne? if you doe so, how then doe you answer the words of our Sayiour, *Joh. 15. 26.* *The Spirit which proceeds from the Father?* there is no mention at all of proceeding from the Sonne, but the Father onely. To the latter of those *Queries* nothing was answered, by either of them; to the former they both answered: First, the Scotch-man.

Scotch-man.

We never intend to deny that every Person in Trinity is God, for the Text you alledge, it proves not what you bring it for.

Here the Text being read, the Scotch-man answered, *Christ saith of his Father, as the true God, to all false gods.*

D. Featly.

I doe not urge the word *true*, for that indeed is spoken in opposition to false gods, but the word *only*, and thus I frame the argument.

If God the Father be the *only* true God, then the holy Ghost is not God.

But God the Father is the *only* true God;

E.g. the holy Ghost is not God.

Scotch-man.

The Father is said to be the only God in respect of Essence.

D. Featly.

The venturous Scotch-man was so stunned with this blow, that he gave in, and spake no more for a good space.

Crisp.

This answer contains in it Blaphemy: for if the Father be the *only* true God, in respect of Essence, then is not the Sonne or the holy Ghost God in respect of Essence; but that is false and blasphemous, for then the three Persons should not be one God in Essence, or in respect of Essence.

Here the Scotch-mans answer being exploded, he wrote something, and gave it some there, present, and in the mean while one Mr. *Cuspin* interposing, said,

I come not here to dispute, but to receive satisfaction of some doubts, which if you can resolve me in I shall submit. Now for the place you alledge out of St. John, I conceive it may be thus answered: Christ saith he is a Man, and his meaning is, that his Father is only God, and no creature is so.

D. Featly.

It is very true, that *only* excludes all creatures; but whereas you say that these words are spoken by Christ, as Man onely, it cannot stand with the Text; for it is added, *and whom thou hast sent, Jesus Christ.* Christ saith it is life eternall to know the Father to be the *only* true God, and whom he hath sent, Jesus Christ; but: it is not life eternall to know Christ onely as Man, but as true God and Man, and so a perfect Mediator, neither is Christ said onely the Sonne of God, in respect of his temporall generation, as Man; but also in respect of his eternall generation, as hee

is the second Person in Trinity; this Answer therefore of yours is not sufficient nor pertinent.

M^r. Doffor, the company is not satisfied with their Answers, I pray, resolve the doubt your selfe.

I will, as soon as they have propounded their objections; for I moved these Questions onely to make it appear to the Auditours, how unfit these men are to take upon them the office of Teachers, who are so imperfect in the Fundamentall points of Catechisme. Now let them propound what Questions they please.

** What is the nature of a visible Church? what is the matter and form of it? For what is the visible Church of Christ made up of, by authority of the Scriptures?*

Your Question is, *Quid constituit visibilem Ecclesiam?* What makes a visible Church?

Yes.

I answer, according to the Scriptures, and the joint consent of all Protestant Churches in the world, French, Dutch, &c. in the Harmony of Confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitute or makes a true visible Church. The Papists make many notes of the Church, as Antiquity, Universality, Succession, Miracles, and divers other: but the Reformed Churches make but two onely, namely, those above mentioned.

What is a true particular visible Church?

A particular company of men, professing the Christian faith, known by the two marks above mentioned, the sincere preaching of the Word, and the due administration of the Sacraments.

Is the Church of England such a Church?

It is so.

How prove you that?

First, I answer, I need not to prove it, but you are to disprove it. For as *Hooker* teacheth, in his Ecclesiasticall Politic, They who are in possession are not bound to prove the right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the Church of England to be such a Church.

Every Church in which the Word of God is sincerely preached, and the Sacraments lawfully and rightly administered, is such a Church.

But in the Church of England the Word is sincerely preached, and the Sacraments lawfully administered.

Ergo, The Church of England is such a Church.

I deny that in the Church of England the word is sincerely preached, or the Sacraments rightly administered.

I have here two things to prove.

1. That the doctrine of the Church of England is agreeable to Gods Word.

2. The Sacraments are rightly administered in it.

First, the doctrine of the Church of England is contained in the 39. Articles.

Secondly, the due administration of the Sacraments in the Communion-Bottle. But both the one and the other are agreeable to Gods Word.

Ergo, The preaching of the Word and administration of the Sacraments in the Church of England are agreeable to Gods Word.

I deny that the 39 Articles and the Book of Common Prayer are agreeable to Gods word.

Sir John Lamball
See the solution of these doubts, in the additions to the conference.

* *Cusin.*
This *Cusin* is said to be one of the first that subscribed the Anabaptists confession printed 1644. London.

D. Featley.
* *Cusin.*
D. Featley. Section 2. Of the definition of a true Church.

Cusin.
D. Featley.

Cusin.
D. Featley.

Cusin.
D. Featley.

Section 3.
That the Church of England is a true Church.

Cusin.

D. Featley.

Cusin.

A Disputation with Anabaptists

D. Featley.

1. I will prove that the Book of Articles is agreeable to Gods Word.

In the Book of Articles; the first which concerneth the blessed Trinity, the 2, 3, 4. which concerneth the Incarnation of Christ Jesus, his death and resurrection, the 5. which concerneth the holy Ghost, the 6. the perfection of Scriptures, and the 18. following, which impugn Popery, are agreeable to Gods Word; and you cannot name any one of the rest which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, instance in it, and I will presently shew how it is agreeable to Scripture.

Cusin.

D. Featley.

For the 39 Articles I know not what they are, I never saw them that I remember.

Then for ought you know they are all conformable to Scripture, at least you can except against none of them. Now for the Book of Common-Prayer, it consists partly of Psalmes, Epistles, and Gospels, partly of Prayers, and the form and manner of administration of the Sacraments. But the former are taken out of Scripture, the latter are agreeable to it. What do you except against it?

Cusin.

I except against your administration of Baptisme, it is not rightly administered in your Church; for you baptize children, and that is not agreeable to Gods word: If you say it is, how doe doe you prove it by Scriptures?

This D. F. undertook to prove out of Scripture, but before he alledged any text of Scripture for it, another Anabaptist interposed.

Anabaptist.

Section 4.

That the Magistrate may compel men to come to Church, and serve God there according to his Word.

D. Featley.

You say your Church is a true Church; that cannot be: for the true Church compels none to come to Church, or punishes him for his conscience, as the Church of England doth.

Josiah was supream Governour of the true Church in Judah and Israel, but *Josiah* compelled all Israel to come to the house of God and worship there, *2 Chron. 34. 33.* So *Josiah* took away all the abominations out of all the Countreies that appertained to the children of Israel, and compelled all that were found in Israel to serve the Lord their God.

Ergo, Men may bee compelled by the civill Magistrate to the true worship of God.

Anabaptist.

D. Featley.

Josiah compelled them to come to Jerusalem; but that law is not now in force.

There is a threefold law of God delivered by Moses.

1. Ceremoniall. 2. Judiciall. and 3. Morall. The ceremoniall and judiciall are not now in force; but the morall is, and *Josiah* did this by the command of the morall law. For the Text saith not that he compelled them to come to *Jerusalem*, but to serve the Lord their God, which is a duty required by the morall law, and the law of nature. For though the place of Gods Service and the manner be changed, yet the substantiall worship of God still remaines, and Princes are now as much bound to compell their subjects to the true worship of God, as *Josiah* was. And moreover it is to be noted, that *Josiah* did this by vertue of a covenant, which hee made before the Lord, to walke after the Lord, and keep his Commandments, with all his heart and all his soul, *2 Chron. 34. 31.* And the Spirit of God sendeth this testimony after him, *2 Kings 23. 15.* Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to the law of Moses, which words have an apparent reference to that first and great commandment, *Deut. 6. 5.* Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might, which law is morall and perpetuall, as all grant.

Here this third Anabaptist was blank, and, to save his credit, starts up another doubt.

Anabaptist.

Prove that any ought to be compelled by the Gospel.

That

That which *Isiah* did agreeably to the morall law, bindeth us under the Gospel; for Christ in the Gospell both repeateth and confirmeth this Commandment of loving the Lord with all our heart, and all our soule, calling it the first and great Commandment, Mat. 22. 37, 38. Therefore our Princes are as much bound, as *Isiah* was, to compell their subjects to serve the true God. Yet farther, to give you satisfaction, I will prove that it is agreeable to the new law to compell men to come to Church, and heare Gods Word and receive the Sacraments, for this Christ teacheth in the Parable recorded by S. Luke, chap. 14. 23. of a King who made a great Supper, and had many guests, and when they made excuses, he said to his servant, Go to the high wayes, and hedges, and compell them to come in, that my house may be full.

To this nothing being answered, D. Featly proceeded in his Argument. Besides this command in the Parable, thus I prove that you ought to come to our Churches; the Apostle commandeth, Rom. 13. 1. Let every soule be subject to the higher powers; and Heb. 13. 17. Obey them that have the oversight of you, and submit your selves, for they watch for your soules, &c. To which if we adde those places in 1 Tim. 2. 2. and 1 Pet. 2. 13, 14. an undeniable Argument may be framed, to convince your conscience, after this manner.

All lawfull Superiours, either temporall or spirituall, commanding lawfull things are to be obeyed.

But your lawfull Superiours in Church & Common wealth, require you to come to our Church, which I proved to be a true Church of Christ.

Ergo, you ought to obey them, and you sinne against God by your disobedience to lawfull Authority, if you come not.

The word of God doth not command us to come to your Steeple-houses, the King hath nothing to doe to command us in that kind.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods Word: (indeed if he should command any thing against Gods Word, you ought rather to obey God then man, by the example of the Apostles in the Acts 4. 19.)

But it is a thing lawfull and no way repugnant to Gods word, but most agreeable to come to our Steeple-houses, (as you call them) where the servants of God assemble on the Lords day and other times, to worship him in spirit and truth.

Ergo, the King hath power to command you to come to our Church.

* The King makes an Idoll of the Church, where doth Christ command us to come to it?

Where he commandeth us to hear the Word preached; for in our Church the Word of God is preached, and therefore there we ought to heare it.

I am not so averse, but if one of our Society should preach in Olaves or Mary Ovcries Church, I would hear them, I would come where the Church is gathered, for therein I obey Christ.

Then you will heare none but one of your Society, as if your society were the true Church, and none of the true Church but those of your society. I have proved already that we have a true Church among us, but you have none.

For where there are no lawfull Pastors, nor Flocks, there is not a true Church.

But amongst you there are not lawfull Pastors, nor Flocks.

Ergo, No true Church.

we have amongst us lawfull Pastors.

There are no lawfull Pastors but those who are sent, Rom. 10. 15.

D

No

Anabaptist.

D. Featly.

* Anabaptist.
D. Featly.
Anabaptist.
Here the Anabaptist yeildeth the buckler, viz. that the Magistrate ought to be obeyed when he commandeth men to heare Gods Word in the Church.
D. Featly.
This was the plea of the old Donatists.
Section 5.
That the Anabaptists have no Church.
Anabaptist.
D. Featly.

A Disputation with Anabaptists

No man ought to assume unto himselfe that honour, but he that is called, as was Aaron, Heb. 5. 4. all Presbyters are to be made by imposition of hands, 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.

But your Pastors have no sending, no calling, no imposition of hands on them. Ergo, You have no lawfull Pastors.

Anabaptist.

None amongst us teach, but they have Ordination; for they are elected, examined, and proved.

D. Featley.

Have you no imposition of hands of the Presbyterie?

Anabaptist.

We are not bound to tell you: If you will come to our Church, you may see.

Cujus.

I pray you, M. Doctoe come to the point: how prove you the baptisme of children to be lawfull by the word of God?

D. Featley.

It seems you will willingly fall upon no other point but this of Anabaptisme; which Heresie was condemned near fifteen hundred years agoe. Here, after a long space, the Scotchman puts in a word, saying,

Not sixteen hundred years agoe.

Section 6.

Of the Christe-

ning of children.

D. Featley.

Cujus.

If it were but a thousand, it is long enough, being condemned by the whole Christian Church, Greek and Latine.

D. Featley.

Sir, that is neither here nor there, you know what the woman of Samaria said, John 4. Our Fathers worshipped in this Mountaine, and ye say that at Jerusalem is the place where men ought to worship; they continued in an error above 2000 yeares.

You are mistaken in your Chronologie, for there were not 2000 yeares betwene Jacob and Christ. But to let that your error passe, the Samaritans indeed were in an error a long time; but this is no error, but a doctrine of truth, that children ought to be baptized.

There are three sorts of Arguments of great force with all understanding men; the first and chiefest from

1. Scripture.
2. From consent of the universall Church.
3. From evident reason.

I will pove all these for the baptisme of Children.

Scotchman.

D. Featley.

We desire to have it proved by Scripture.

Our proofs out of Scripture are of two sorts; some probable, some necessary.

First probable; as where it is said in the Acts 16. 33. That the Apostle baptized the Gaoler with all that belonged to him, and Lydia and her household, Acts 16. 15. and 1 Cor. 1. 16 that he baptized the household of Stephanus; and in a whole household in all probability there were some children.

Scotchman.

D. Featley.

Deut. 10. 16.

Iosh. 5. 2. &c.

I cannot tell that; but we leave your necessary proofs out of Gods word.

There is as good ground, reason, or warrant for the baptizing of children now, as there was of old for circumcising them. But children under the old Testament were to be circumcised, many plaine places there are where that was commanded.

Scotchman.

Ergo, now by the same warrants they are to be baptized, we deny that there is the same warrant or ground now for the baptizing of children, that there was of old for the circumcising of them. For there is an expresse command for circumcising of children; but there is none for the baptizing of any but those who can beare the word preached, Matth. 28. Goe teach and baptize.

D. Featley.

1. That which circumcision was in the old law to the Jewes, that is Baptisme now to us; the Sacrament of entrance into the Church; for so Saint Augustine and all sound

Sound Divines hold, that our Sacrament of Baptisme answereth duties of circumcisi-
on, as the Sacrament of the Lords Supper doth their Paschall Lambe.

Circumcision was instituted, as appears; *Rom. 4. 11.* to be a seal of the righte-
ousness of faith. But for the same end also was baptisme instituted, to be a seal
of the covenant of grace, and the free remission of our sinnes by faith. And
though children in the old law before eight dayes had not actuall faith, nor could
make profession thereof, yet they received the Sacrament thereof. Therefore by the
same reason children under the Gospel, though they have not actuall faith, nor can
make profession thereof, yet may and ought to receive the Sacrament of Baptisme,
which is a seal of the Covenant of grace, and righteousnesse by faith.

Children ought not to be baptized, because there is no command for it.

Mark, I pray, how uncertaine they are in their grounds; sometimes they say that
children are not to be baptized, because they have not actuall faith, which I over-
throw but even now; sometimes, because there is no commandment for it.
Which as the future Arguments disprove, so see a punctuall refutation of this An-
swer, *Infra art. 2. ob. 1.*

Prove it by Scripture that they ought to be baptized.

So I will: first I will allege you the Text of Scripture, and then frame my Ar-
gument from it; the place of Scripture is, *John 3. 5. Verily, verily I say unto you,*
** except a man be borne of water, and of the Spirit, he cannot enter into the Kingdome*
of God. My Argument from this place for the baptizing of Infants is this:

Teachers of good note understand not this text of Baptisme, but of a spirituall Laver or grace of the Spirit, wash-
ing and cleansing the heart, as if Christ in this Text used the figure called in *his skin*, like to that, *Acts 14. 13.*
and *Mark 3. 11. Baptizabit vos spiritu sancto & igni:* Yet *S. Augustine* and the most ancient Expositors under-
stand it of Baptisme, and we must not depart from the letter where it may stand; neither will this inter-
pretation more conclude the absolute necessity of Baptisme to salvation, then those words of our Saviour,
Mark 16. 16. He that believeth and is baptized, shall be saved; all that can be inferred from both is, that Bap-
tisme is the ordinary means of salvation, and that Baptisme is so far necessary, as well *ratione gratie* as *ratione*
munde, no orthodox understanding Protestant ever denied, neither is there any real controversie betwenee
the Protestants and Papists in this point; but only verbal, as Doctor Reynolds excellently clearly proveth
in his Lectures, *De censura Apocryphorum.*

Scotchman.
D. Featly.

* Although
some of our lat-
ter Commenta-

If none can enter into the kingdome of God, but those that are borne of Water
and the Spirit; that is, those that are baptized with Water, and regenerated
by the Spirit; then is there a necessity of baptizing of Children, or else they
cannot enter into the Kingdome of God, (that is, ordinarily) for we must not
tye God to outward means,

But the former is true.

Ergo, the latter.

By this your reason, it would follow, that all that are baptized are regenerated, Scotchman.
and none regenerated but those who are baptized; what becomes then of those who dye
without baptisme?

I conceive the same of them as of those among the Jewes who dyed before they D. Featly.
were circumcised; we leave them to the mercy of God, conceiving charitably of
their salvation, because the children of the faithfull are comprized in the Cove-
nant, *Gen. 17. 7.* and *Acts 2. 39.* and the Apostle saith, *They are holy, 1 Cor. 7. 14.*
All that I will conclude from this place, is, That no children enter into the King-
dome of Heaven by the ordinary way chalked out by Christ, but those who are bap-
tized; or, which comes all to one, that the Sacrament of Baptisme ought to be ad-
ministr'd to Children, as the ordinary means of their salvation.

A Dispute with Anabaptists

Cufin.
D. Featley.

This Text speaks not of children, but of men; children are not men.
You might as well and better say, That women are not men; and doe you think that women ought not to be baptized? This text speaks of children as well as those in riper yeares, male, or female; for, as the Apostle speaketh, *In Christ there is no difference of sex or age.*

All that are to enter into the Kingdome of God, ought to be borne of Water and the Spirit.

But children enter into the Kingdome of God as well as men of riper yeares.

Ergo, children ought to be borne againe with water, &c.

How prove you that children enter into the kingdome of God?

All those that are holy enter into the kingdome of God.

But the children of the faithfull are holy, *1 Cor. 7. 14.*

Ergo, they enter into the kingdome of God.

The Apostle meaneth that such are not Bastards.

At which the company laughing, as a ridiculous answer, as if all that were not Bastards were holy; or that no children could be holy in the Apostles sense who were bafe borne: Another Anabaptist came in and propounded a question concerning Lay-mens preaching.

I will prove unto you M. Doctor, that neither you, nor such men as you are ought to preach, but such only ought to performe that office of preaching, as are appointed by us.

How prove you that?

Those who are ordained Ministers by ungodly men, ought not to preach. But you and others as you are, be ordained by ungodly men.

Ergo, you ought not to preach.

I deny both your Propositions. First, because although we should suppose the Bishops who ordained Ministers, to be ungodly men, yet if they were themselves lawfully ordained, and had power of Imposition of hands; the Ministers ordained by them, may and ought to discharge their function. *Judas the Apostle, and Nicholas the Deacon, were ungodly men; yet the Ministeriall acts they did, either in preaching the Word, or administering the Sacraments, were never accounted void.* Secondly, I deny that our Bishops were ungodly men.

They that persecute good men are ungodly men.

But all your Bishops persecute good men.

Ergo, *The Bishops are ungodly men.*

I answer: first, some of our Bishops never persecuted any man; as namely, the Arch-Bishop of *Armagh*, and Bishop *Potter*. Secondly, though some of our Bishops by their places, as they were High Commissioners, punished some men by mulcts, imprisonments, or other censures; yet they persecuted no godly man, but executed justice upon Delinquents: namely, factious Schismatics, that disobey the Kings Ecclesiasticall lawes, and disturbe the peace of the Church.

Yea, but they are good men whom your Bishops persecute, and you cannot except the Bishop of Armagh; for when I was called in question before the High Commission, the Primate of Ireland sate there, and by silence gave consent.

The Primate of Ireland was never a Judge in our High Commission in England, as it is well knowne: sometimes he might sit with the rest, but he had no power to give sentence in the High Commission in England; and if I might know truly for what cause you were brought into the High Commission, I doubt not but to prove the sentence given against you to be just; for you are one who come not to Church,

nor

Tantum enim est regnum caelorum, Mat. 19. 14.
Anabaptist.
D. Featley.

Anabaptist.
See the refutation of this answer in the censure of a Book intitled, *The vanity of childrens baptisme.*
Infra et articulo 2. arg. 8.
D. Featley.
Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

nor will heare our Preachers, but only some of your own sect, and those no better then meer Lay-men.

we doe not reade of any such distinction in the word of God, as Lay-men and Clergy-men, these are Popish distinctions; the word Lay is not in all the Scriptures.

No more is the word Trinity, nor Sacrament, nor many others read in Scripture, yet the sense of them is there, and so is the distinction of Clergy and Laitye; for God commandeth that the people should *learn the law from the Priests mouth*; the Priests were no other then the Clergy, and the common people the Laitye.

Their Priesthood was not the same with yours.

It was the same for substance, but not for ceremony and manner of worship; their Priesthood was typically, ours Evangelicall; they by the figures of the ceremoniall law fore-shewed Christ to come, we preach that Christ is come.

Can you prove any such distinctions in the New Testament?

We can: for we read in the New Testament of Pastours and flocks; they who feed with the Word, are the Clergy; and the flocks, who are fed, are the Laitye. All are not Pastours or Teachers, 1 Cor. 12. 29. *Are all Apostles? are all Prophets? are all Teachers?* That is, all are not so.

Deacons preached, they were Lay-men, therefore may Lay-men preach; 1 instance in Steven, &c.

The Deacons were not meer Lay-men, but men full of the holy Ghost, and of wisdom, upon whom the Apostles laid their hands, Acts 6. 6. Prove that any preached who had not imposition of hands.

Here that Anabaptist failing, *Cusin* undertook it, saying;

In the 8. of the Acts we read plainly that, after that great persecution of the Church, at Jerusalem, they were all scattered abroad throughout the Regions of Judea, and Samaria, except the Apostles; and that they who were scattered abroad went every where, preached the Gospel; and that God gave a blessing to their preaching, it is plain, Acts 11. 13. Again, (Peter saith) 1 Pet. 4. 10. As every man hath received the spirit, even to minister the same one to another, as good Stewards of the manifold grace of Christ. If God have given us a talent, it is our duty to improve it.

They that were scattered and preached the Gospel, were such as the Apostles had laid hands on, and sent to preach, and among them Philip the Deacon there mentioned. For the Text of Saint Peter; hee speaketh not there of publick preaching, and administering the Sacraments, which appertaineth onely to Pastours by their speciall function; but of edifying one another, and teaching and admonishing in private, according to the Precept of S. Paul, Col. 3. 16. *Let the word of God dwell richly among you, in all wisdom, teaching and admonishing one another*: this was no publick preaching, or expounding the Word, but godly conference in private houses with those whom they met, such as every godly Master of a family useth in his house, instructing his children and servants the best that hee can; telling them their duty out of Gods Word. It is true, in time of persecution we reade of one *Frumentius* a Lay-man, who in his travels converted some to the Christian Faith, confirming the truth of Christian Religion by Scriptures.

That is all we desire to doe, as Frumentius did.

That was no preaching publicly by vertue of a Pastorall function, or expounding Scriptures, but holy conference and exhortation; such as that of *Aquila* and *Priscilla*. And the historian addeth, after the Church had notice how God blessed *Frumentius* his labours, in turning many heathen to Christianity; the Bishops sent Mi-

Anabaptist.
Section 7.
Of the distinction of the Clergy and Laicks.
D. Featley.
And that none may exercise the function of a Minister of the Gospel without a speciall calling thereunto.
Anabaptist.
D. Featley.
Anabaptist.
D. Featley.

Anabaptist.

D. Featley.

Cusin.

D. Featley.

1 Thess. 5. 11.

Cusin.

D. Featley.

nisters unto them, to confirm them and administer the Sacraments unto them; and himselfe also received holy orders, to accomplish that work which he had so happily begun.

Another
Anabaptist.

The Scripture puts no difference betwixt publike and private; it is as lawfull to worship God in a private house, to preach there, as in one of your Steeple-houses.

D. Fearley.

The Apostle puts a difference, 1 Cor. 11. 22. what? Have you not houses to eat and drinke in? Or desire you the Church of God?

Anabaptist.

The word in the Originall is Ecclesia, not Templum, which never signifieth your Steeple-house in all the Scripture.

D. Fearley.

The word Ecclesia is taken diversly in holy Scripture: sometimes,

1. For a company of men, and that either of the wicked, as *Psal. 136. 5. Odi Ecclesiam malignantium.*
Or, of the godly, *Acts 20. 28. & 11. 16. &c.*
2. For the place of their publike meeting; and so the word Ecclesia is here taken.

Anabaptist.

If the people of God meet in a private place, is not that then the house of God?

D. Fearley.

There is a publike house of God, that is, a place sequestred from common use, and dedicated to Gods service, and there is a private house of God, as we reade, Rom. 16. 5. where some of the faithfull privately meet, and that also is called the Church; greet the Church in thine house: and in such private houses it is lawfull to preach in time of persecution, but not now, when we have publike Churches for the service of God, to which we may and ought to repaire, and in these Churches no Lay-man ought to preach, nor at all exercise the Pastorall function, either there or any where else. Which I prove by two reasons especially.

1. Reason.

First, none ought to take upon them the Office of a Pastour, or Minister of the Word, who are not able to reprove and convince Hereticks, and all gain-sayers: but your lay and unlettered men are not able to convince Hereticks, and stop the mouthes of gaine-sayers, because they can alledge no Scripture but that which is translated into their mother-tongue, in which there may be and are some errors: for, though the Scriptures be the infallible Word of God, yet the translators were men subject to error, and they sometimes mistook.

Seotch-man.

Will you say that those learned men who translated the Bible at Geneva committed any error in their Translation?

D. Fearley.

*I will; and for instance, Luke 22. 25. in the Geneva Translation printed 1569. we reade, the Kings of the Gentiles reign over them, and they that beare rule over them are called gracious Lords: whereas in the Originall it is *Euergetai*, that is, benefactors, or bountifull; yet this place hath been much urged against the titles of our Arch-Bishops and Bishops, as if Christ forbade any Ministers of the Gospel to be called by the titles of *Lords* or *gracious*, whereas there is never a word in the text that signifieth either *Lord* or *gracious*, neither doth Christ these speak onely to the Ministers of the Gospel, but to all Christians. Besides this, I could produce many other errors in that translation, which are corrected in the Kings translation.*

Harpsimus.

Anabaptist.
The Anabaptists
blasphemy a-
gainst the Scrip-
ture.

Though we cannot prove the letter to be well translated, that matters not much, for the letter of the Scripture is not Scripture.

D. Fearley.
Anabaptist.

That is blasphemy, I pray take notice of it, he denieth the letter of the Text to be Scripture.

The letter of the word of God is not Scripture, without the revelation of the Spirit of God; the word revealed by the Spirit is Scripture.

Very fine Doctrine; if God reveal not to us the meaning of the Scripture, is not the latter of the text Scripture? By this reason, the greatest part of the Revelation and other difficult texts of Scripture should not be Scripture, because God hath not revealed to us the meaning of them.

D. Featley.

Here one that stood by demanded of the Anabaptist; how prove you the Bible to be Gods Word?

By experience. For, whatsoever is written in the word of God cometh to passe, concerning Christ and Antichrist; experience is the best Doctor that teacheth us.

Anabaptist.

This reason alone will not prove the Bible to be Gods Word; for Moses saith, If a false Prophet shall arise, and foretell any thing, and it come to passe, Deut. 13. 2. thou shalt not hearken to the words of that Prophet, for the Lord thy God proveth you; it is true, that argument with others makes a good proof.

D. Featley.

There is no false Prophet in Scripture, the pen-men thereof were all true Prophets, and spake from the mouth of God.

Anabaptist.

I grant you they did; yet by this argument alone, you cannot convince an A-theist, or a Mahometan: for in Mahomet's Alcoran it is said, that Mahomet was a true Prophet, and that the Angel spake to him from God; you see to what a miserable plunge you are put, if you have no more knowledge then merely the translation of the English Bible.

D. Featley.

Secondly, for the event of Prophecies you speak of, how prove you the event of them? For the events of the latter Prophecies are not set down in Scripture; as namely of the destruction of the Temple, and the dispersion of the Jews into all Nations.

Travellers can testify the truth of that. Besides, some here, I doubt not, can witness. I believe it; but these travellers their report, and the testimony of those witnesses you speak of, are no ground of our Christian Faith; you see therefore that you are still to seek, and not able to convince any Jew, Pagan, or Mahometan, out of your translated Bible without other helps of learning, which you want.

Anabaptist.

D. Featley.

Secondly, I prove that none of your Lay-men, who have not received holy orders, may take upon them the sacred office of preaching the Word, and administering the Sacraments. The office of a Minister is a holy office, which none may meddle with but those who have a lawfull calling thereunto. To which purpose I alledged divers texts out of the New Testament before: whereunto I will adde the fearful judgements of God in the old Testament, which fell upon Lay-men who meddled with the Priests office. As first, the judgement that fell upon Corah, Dathan, and Abiram, Numb. 16. 3. Ye take too much upon you seeing all the congregation is holy, every one of them, and the Lord is amongst them: wherefore then lift ye up your selves above the congregation of the Lord? verse 28. And Moses said, if these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me. Ver. 31. And as soon as he had made an end of speaking all these words, the ground clave asunder that was under them, verse 31. And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Corah, and all their goods. Secondly, Achan, who put forth his hand to stay the Arke, 2 Sam. 6. 6, 7. And when they came to Nachon's threshing floor, Uzzah put his hand to the Ark of God, and held it, for the Oxen did shake it, v. 7. And the Lord was very wrath with Uzzah; and God smote him in the same place for his fault, and there he died by the Ark of God. Thirdly, upon Achan, who, for taking upon him to offer incense which belonged to the Priests office, was stricken

2. Reason.

ken

A Disputation with Anabaptists

ken with a Leprosie that cleave to him till his death, 2 Chron. 26. 18, 19, 20, 21. And they withstood Uzziah the King, and said unto him, It pertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the Priests, the sons of Aaron, that are consecrated for to offer incense: goe forth of the Sanctuary, for thou hast transgressed; and thou shalt have no honour of the Lord God. Then Uzziah was wroth; and bad incense in his hand to burn it: and while he was wroth with the Priests, the Leprosie rose up in his fore-head, before the Priests, in the house of the Lord, besides the incense Altar. And when Azariah the chief Priest with all the Priests looked upon him, behold, he was Leprous in his fore-head, and they caused him hastily to depart thence, and he was even compelled to goe out, because the Lord had smitten him. And Uzziah the King was a Leper unto the day of his death, and dwelt as a Leper in a house apart, because he was cut off from the house of the Lord. Fourthly, upon the husband-men, and heards-men, that took upon them to prophesie, Zach. 13. 4, 5, 6. And in that day shall the Prophets be ashamed, every one of his vision, when he hath prophesied; then they shall wear a rough garment no more to deceive. But he shall say, I am no Prophet: I am a husband-man: for men taught me to be an heards-man from my youth up. So you artificers may be ashamed of your prophelying, and say, I am a trades-man; I am no Prophet; men taught me to exercise a handi-craft from my youth. At this, one Cusin being very angry, laid;

Cusin.

M. Doctor, I am more lawfully called to preach the word then you; and that I will prove by Scripture.

D. Featley.

You will have a hard task of it; for neither my name, nor yours, are found in Scripture, neither is there any colour in all Gods Word for any Lay-mans preaching; much lesse such an illiterate artificer as you are.

Cusin.

He that is called by Saints to preach, is better called, then he that is called by ungodly men.

* Such Saints as
John of Leyden
who had 15
wives; and Chi-
perdus, who
died like a beast
See Sleidan, Com.
li. 10.
M. Morgan.
D. Featley.
Cusin.
M. R.
D. Featley.

* But I am called by Saints.

Ergo, my calling is better then yours.

“ You are like the Pharisees, who justify your selves; what arrogancy and pride
“ is it in you, to tearm your societies a company of Saints?

Neither were you called by Saints, nor I by ungodly men.

I am called by those who live in no known sins.

But you are called by Bishops, who lived in known sins.

Ergo, I am more lawfully called then you.

“ Such a company of Saints as you are, two of your holy society were lately accu-
“ sed for a Rape.

How can you know that none of your society live in known sins, who cannot say so of your selfe? Much lesse of any of them. For I appeal to your own conscience, whether you and they in your prayers to God doe not ask him forgiveness as well for sins against conscience, as for sins of ignorance; as well for known as unknown sins: besides, have you no idle thoughts, or fleshly lusts, or desires in you?

Cusin.

I doe not deny but I have.

D. Featley.

And doe you not know that these are sins?

Cusin.

I know they are.

D. Featley.

Then by your own confession you live in known sins.

Cusin.

Though I know them, yet I doe not approve of them.

D. Featley.

And can you prove, that he who ordained me approved himselfe in any knowne sinne? He, who ordained me, was a learned, grave, and religious Bishop, who lived

lived and died without spot or taint; and I cannot sufficiently admire your boldnesse, who charge him who ordained me with walking in known sins, and approving them, who knew not the man who he was: take heed of these slanders, the tongue that lyeth slayeth the soule.

whoſoever he was, he was but a particular man, and Chriſt gave the power of ordaining to his Church, not to any particular man.

Though Chriſt hath given this power to the Church, yet ſome particular men in the Church ought to execute this power of Ordination.

The iſſue of the conference was: firſt, the Knights, Ladies, and Gentlemen, gave the Doctour great thanks: ſecondly, three of the Anabaptiſts went away diſcontented, the fourth ſeemed in part ſatisfied, and deſired a ſecond meeting; but the next day, conferring with the reſt of that ſect, he altered his reſolution: and neither he, nor any of that ſect ever ſince that day troubled the Doctour, or any other Miniſter in the Borough with any ſecond challenge. *Finis.*

Cuſin.

D. Feaſly.
Here it grew late
and the conference
brake off.

Additions to the former Conference.

IN the conference above mentioned, *D. F.* promiſed to prove the baptiſme of children, 1. By Scripture. 2. By conſent of the univerſall Church. And 3. By evident reaſon. And the arguments drawn from the firſt head, he proſecuted, but was not permitted at that time to urge the arguments drawn from the ſecond and third heads: yet becauſe they were deſired by ſome perſons of note, it was thought fit they ſhould be added to the former.

Next to the arguments drawn from expreſſe teſtimony of Scripture for the baptiſme of children, we have a moſt forcible argument drawn from the conſent of the univerſall Church, teſtified by their conſtant practice of admitting children to baptiſme, even from the Apoſtles dayes unto this preſent. This argument, if it bee well weighed, is of very great moment, and may convince the conſcience of any ingenuous Chriſtian. For no Chriſtian doubteth, but that the Apoſtles were inſpired by the holy Ghoſt, and Chriſt promiſed his Spirit to leade his Church into all truth; which promiſe he hath hitherto made good in ſuch ſort, that it cannot be proved that ever the whole Church of Chriſt univerſally erred; it is true, particular Churches have erred, and may erre, and generall Councils, which the Schools tearme the repreſentative Church, are ſubject to error, and have ſometimes decreed hereſie and falſhood for truth; but the formall Church as they ſpeak, that is, all the aſſemblies of Chriſtians in the world cannot be impeached with error at any time: whence I thus frame my argument.

D. Feaſly.

The conſent of
the Catholike
Chriſtian Church
for the baptiſme
of infants.

That which the Apoſtles in their days began, and the whole Chriſtian Church ſcattered over the face of the whole earth, hath continued in all ages, and all countries where Chriſtianity hath been, and is profeſſed, cannot be an erroneous practice.

But the catholike Chriſtian Church, in all places and ages, even from the Apoſtles times, hath admitted the children of faithfull parents to holy baptiſme.

Ergo, the practice of chriſtning children cannot be erroneous or unwarrantable, as the Anabaptiſts teach.

The major or firſt Propoſition is already ſufficiently proved; the minor or ſecond Propoſition is proved by the teſtimony of *Origen* for the Greek Church, and

E

S. Auſtine

A Disputation with Anabaptists

S. *Augustine* for the Latine, and the Ecclesiasticall stories in all ages. *Origen*, in his Commentary upon the sixth Chapter of S. *Paul* to the *Romans*, having alledged the words of the Prophet *David*, *Plal.* 51. 5. *I was born in iniquity, and in sin hath my mother conceived me*; addeth, *Propter hoc Ecclesia ab Apostolis traditionem accepit parvulis dare baptismum*: (for this reason, namely, because all are conceived in sinne) the Church hath received a tradition from the Apostles to administer baptism to little infants. And S. *Augustine*, l. 10. de *genesi ad literam*, c. 23. *Consuetudo matris Ecclesie in baptizandis parvulis non spernenda est, nec omnino credenda esset nisi Apostolica esset traditio*; The custome of our mother the Church, in baptizing infants, is no way to be sleighted or rejected; neither were it at all to be believed if it were not an Apostolicall tradition. As for the continuance of it, the history of all ages of the Church confirms it; neither can there be brought an instance in any Christian Church in the world that denied Baptisme to children, til this sect arose in *Germany*, since the reformation began there, in the dayes of *Henry* the eighth.

After the testimonies of Scriptures, and the practice of the catholike Church, we have a third proof drawn from evidence of Reason; against which, if it be excepted that the eye of reason in matter of faith is but dim; and therefore, that such arguments are no way convincing: I answer, that it is true, that such arguments drawn from reason, as have no other ground but Philosophicall axioms, or sensible experiments, are of little force in matter of faith, which is above reason; but such reasons as have ground and foundation in Scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alledge.

Arguments drawn
from reason for
Christening chil-
dren,

First, where the disease is, there ought the remedy to be applied.

But the disease, to wit, originall sin, is in children, as well as men. For, *all have sinned in Adam*, *Rom.* 5. 12. and are by nature the children of wrath, *Ephes.* 2. 3.

Ergo, the remedy which is baptism, ought to be applied to children as well as men.

Secondly, those who are comprised within the Covenant of grace, ought to be admitted into the Church by Baptisme. For to them appertain both the promises of the new Testament and the seale thereof, which is baptism.

But the children of the faithfull are comprised within the Covenant of Grace, *Gen.* 17. 7. *I will establish my Covenant between mee and thee, and thy seed after thee, for an everlasting Covenant.*

Ergo, children ought to be admitted into the Church by baptism.

Thirdly, no means of salvation ought to be denyed to the children of the faithfull, whereof they are capable.

But baptism is an outward means of salvation, whereof children are capable under the Gospel, as well as the children of the Jews were capable of circumcision under the law.

Ergo, baptism ought not to be denyed to children.

Fourthly, all those who receive the thing signified by baptism, ought to receive the outward signe. It is the argument of Saint *Peter*, *Acts.* 10. 47. *Can any man forbid water that these should not be baptized, which have received the holy Ghost as well as wee?*

But the children of the faithfull receive the thing signified by baptism; to wit, regeneration and remission of sins.

Ergo, they ought to receive the signe: to wit, the baptism of water.

The

The Proposition or major part is proved already: the assumption or minor is thus proved: *Christ bade children come to him, and be blessed them; (and said) of such is the Kingdome of God, Mark 10. 16. and that their Angels continually behold his Fathers face in heaven, Mat. 18. 10. and unless the Anabaptists will grant that children are regenerated, and receive remission of sins, they must needs hold that all children are damned, which is a most uncharitable and damnable assertion.*

The ANABAPTISTS Objection.

Yea, but the Anabaptists object, *Mat. 28. 18. Goe teach all nations, baptizing them.* Whence they would inferre that none are to be baptized but those to whom the Gospel hath before been preached; and consequently, that children ought not to be baptized before they can hear and understand the Gospel preached to them.

ANSWER.

1. The setting preaching before baptizing doth no more prove that preaching must always goe before baptism, then the naming repentance before faith, (*Mark 1. 25. Repent, and beleeve the Gospel*) proves, that repentance goeth always before faith, which the Anabaptists themselves hold not.

2. Christ setteth in that place preaching before baptizing, for two reasons, neither of which make any thing against the baptism of children. The first is, because it is the more principall act of the Ministeriall function, for it is preaching which through the operation of the holy Spirit begetteth faith, which the Sacraments onely confirm; preaching draweth the instrument as it were of the Covenant between God and us, whereunto the Sacrament is set as a seale. Secondly, because Christ there speaketh of converting whole nations to the Christian faith, in which alwayes the preaching of the Word goeth before the administration of the Sacraments. For, first men beleeve, and after are admitted to Baptisme, but after the parents are converted, their children being comprised within the Covenant are admitted to Baptisme: and whensoever any Proselyte is to be made, this course is likewise to be taken, they must professe their faith before they be received into the Church by Baptisme: but the case is different in children, they have neither the use of reason to apprehend the Gospel preached unto them, nor use of their tongue to professe their faith, and God requireth no more of them then he hath given them; the like course God himselfe took in the old law, before any men of riper years were circumcised, the commandment of God was declared, and his covenant made known unto them, but children were circumcised the eight day before they were capable of any preaching unto them, or such declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinity in the beginning propounded by D.F. for no other end, but to try how well verst these ring-leaders of the Anabaptists were in the more necessary points of Catechisme, bee answered:

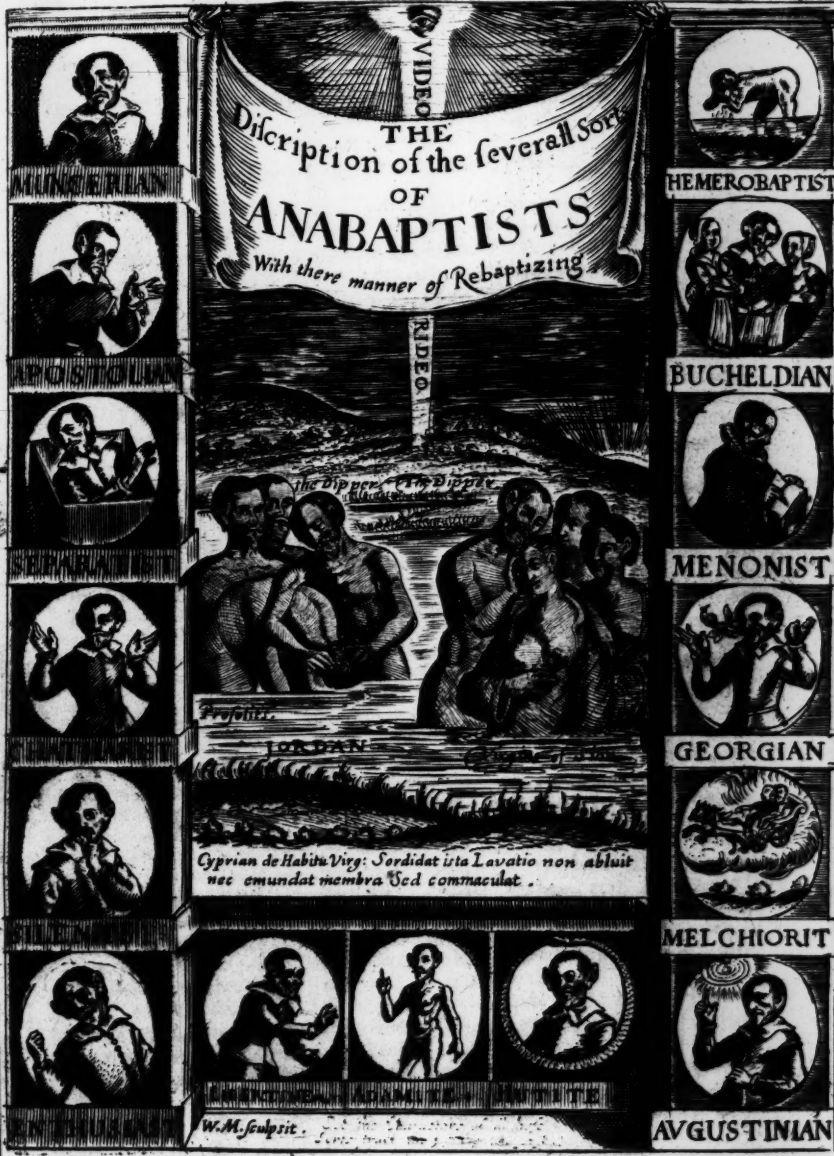
The first was framed out of *John 17. 3. This is life eternall, to know thee to bee the onely true God, and whom thou hast sent, Jesus Christ.* If the Father be the onely true God, how is the Sonne or the holy Ghost very God? Hereunto the Anabaptists gave two answers: the first, blasphemous: the second, insufficient and impetinent, as appears in the beginning of the conference. The true answer is, that Christ, *John 17.* prayeth to God, and not to any of the three Persons particularly: for though he useth the word *Father*, verse 1. yet *Father* is not there taken for the

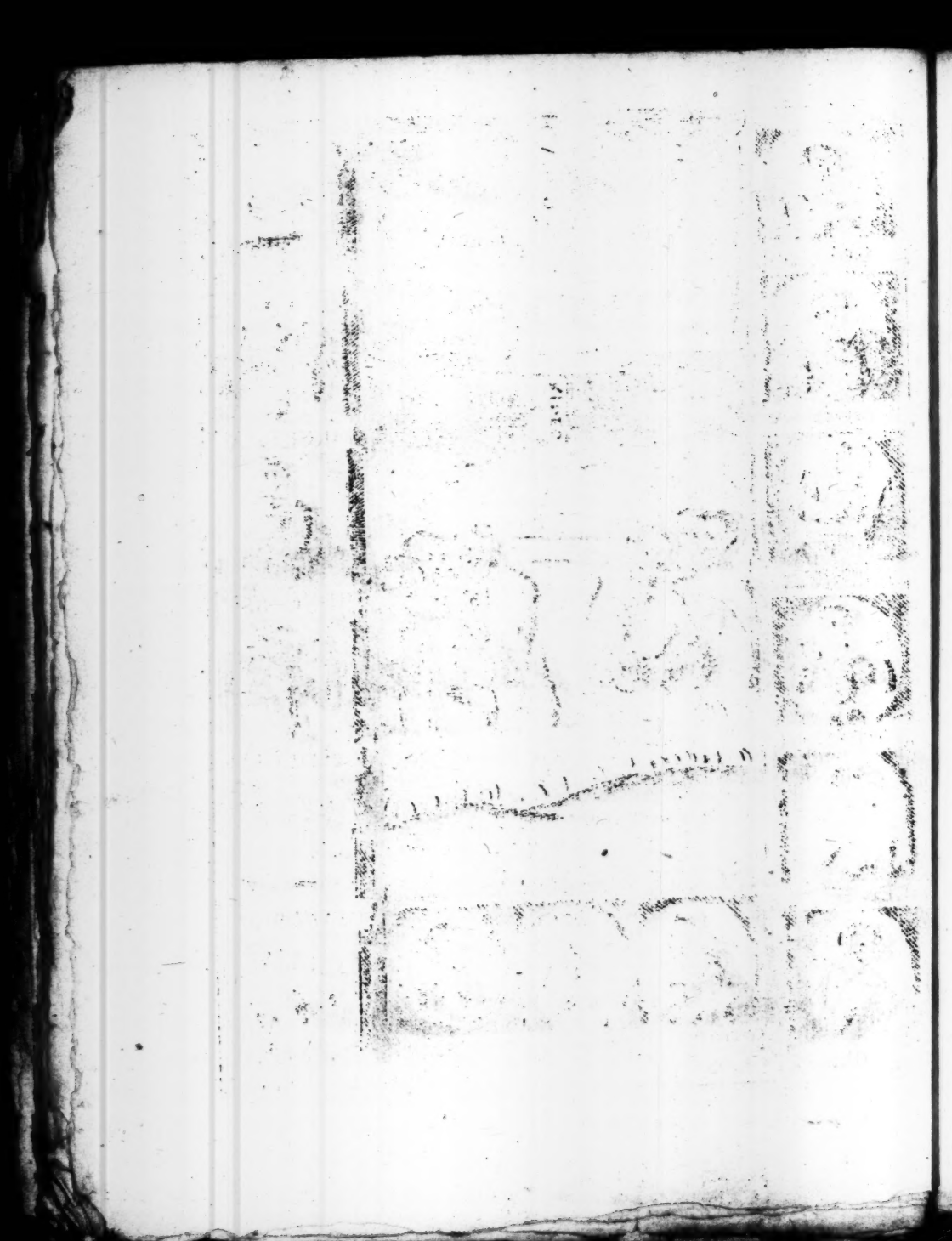
the first Person in Trinity, but as a common attribute of the Deity, as it is also taken, *Mat. 6. 9. Our Father*, verse 14. *your heavenly Father*, *Gal. 1. 4. God and our Father*, *James 1. 27. Before God and the Father*, *1 Pet. 1. 17. If you call him Father, who judgeth without respect of persons*: So then, the meaning is, O God, Father of heaven and earth, *This is life eternal, to know thee, to see the only true God, and whom thou hast sent, Jesus Christ*. According to which interpretation, this text is parallel to that of the Apostle, *one God, and one Mediatour betwixt God and man: the man, Christ Jesus*, *1 Tim. 2. 5.* *

* Yet if any conceive that the words *Father and God*, are not here taken essentially, but personally, there may be yet given a second answer, out of Brocman, tract. De Deo filio, p. 154. Deum alloquitur qui pater est, quod Filium habeat ante omnia secula ex ipso genitum, & qui potentia summa & *eterna* gloria; plane divina eminuerit atque splenduerit apud Patrem antequam hic mundus existeret. Quando ergo Christus, Patrem nuncupat solum verum Deum, phrasi hac docere vult solum Patrem esse unicum illum & verum Deum, qui filium habet ut omnipotentem, ita æternum, quippe petentem glorificari gloria quam habuit apud Patrem antequam mundus esset. Quo sane sensu nemo nostrum est qui non facile concedat solum Patrem esse illum verum Deum, seu divinitatis illam personam quæ filium habet omnipotentem & æternum.

The second objection was out of *John 15. 26. The Spirit of truth which proceedeth from the Father*. If the Spirit proceed from the Father onely, how doe we say in the Nicene creed, and that other of *Athanasius*, and in the Letany, *which proceedeth from the Father and the Son*? To this none of the Anabaptists gave any answer at all, yet the answer is very easie: for the Spirit is said to proceed from the Father in the place above alledged, because he proceedeth from the Father originally, not because he proceedeth from the Father onely, for he is elsewhere called the *Spirit of the Sonne*, as well as of the Father, *Gal. 4. 6.* And in this very text, *John 15. 26.* it is said, *the Spirit whom I will send you from the Father*: which sheweth that the holy Spirit hath a dependance from both. To whom, three Persons and one onely true God, be ascribed all glory, honour, power, and dominion, for evermore.

FINIS.





A Treatise against the Anabaptists.

CHAPTER I.

Of the name and severall sorts of Anabaptists.

THe name *Anabaptist* is derived from the Preposition *ἀνα* and *βαπτίζω*, and signifieth a re-baptizer : or at least such an one who alloweth of, and maintaineth re-baptizing : they are called also *Catabaptists* from the Preposition *κατα* & *βαπτίζω*, signifying an abuser or prophaner of Baptisme. For indeed, every Anabaptist is also a Catabaptist : the reiteration of that Sacrament of our entrance into the Church, and seale of our new birth in Christ is a violation and depravation of that holy Ordinance.

Of these Anabaptists, or Catabaptists, who differ no more then *Bavins* and *Marians* (of whom the Poet elegantly writeth, *Qui Bavium non odit, amat tua carmina Mari*) *Alstedius* maketh fourteen sorts: 1. the *Muncerians*, 2. the *Apostolcall*, 3. the *Separatists*, 4. the *Catharists*, 5. the *Silents*, 6. the *Enthusiasts*, 7. the *Liber-tines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Augustinians*, 11. the *Bueheldians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menonists*.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgement in election. For although there are Schismaticall and Hereticall persons, that have near affinity with Anabaptists, knowne by all these names: yet these are not so many distinct and severall sorts of Anabaptists. For some of these differ onely in respect of their Doctōrs or Teachers, and not of their doctrines, as the Muncerians, Hutites, and Menonists; others were Hereticks, more ancient then the Anabaptists properly so called: as namely, the Apostolically, the Catharists, the Adamites, and Enthusiasts; though as I shall shew hereafter, some of our present Anabaptists trench upon their heresies: the Augustinians, Melchiorites, and Georgians, are Anabaptists, & aliquid amplius: though they agree with them in their maine doctrine of re-baptizing, yet they goe beyond the ordinary Anabaptists, holding farre more damnable tenents then they. For the *Augustinians* beleve, that none shall enter into Paradise till the Prince of their Sect, *An-sime* the *Bohemian* shall open the way. The *Melchiorites* expect *Melchior Hofmannus* to come with *Elias*, to restore all things before the last day. The *Georgians* blasphemously boast, that their master *David George* was a holy person, composed and made of the soule of Christ, and the third person in the Trinity. Lastly, he committeth one sort of Anabaptists, called *Hemerobaptists*, who in the summer time *quotidē baptizabantur*, were christened every day: *enserunt enim aliter non posse hominem vivere, si non singulis diebus in aqua mergeretur, ita ut obliuiscatur sanctificetur ab omni culpa*. To leave therefore these detestable Sectaries, whom to detest is to confute, and to name, is everlastingly to brand: there are but three only sorts, to whom that name properly and peculiarly appertaineth.

The first broached their doctrine about the yeare 1550. which was this: *That all those who had been baptized by Novatus, or any other Hereticks, ought to be re-baptized by the orthodox Pastors of the Church*.

The second broached theirs about the yeare, 1586. which was this: *That none were rightly*

Guil. Malmf.
De gest. reg. Ang.
li. 1.5. *Mibi de-beat collectionis gratiam, sibi habeat electionis materiam.*

Gastius de Ana-bapt. exord. p. 50.

rightly baptized but those that held with Donatus, and consequently that all other, who had received baptism in the Catholick Church, by any other save those of his party, ought to be re-baptized.

3.

The third broached theirs in the year 1523. which was this; That baptism ought to be administered to none, but such as can give a good account of their faith; and in case any have been baptized in their infancy, that they ought to be re-baptized after they come to yeares of discretion, before they are to be admitted to the Church of Christ.

Eralm. adag.

For the first sort, though their opinion and practise were erroneous, yet some connective,—*causas habet error honestas*, that they had very plausible pretences for it; namely, that Hereticks were miscreants, and had no place themselves in the true Church of God; and that therefore they had no power by their baptism to admit any into it: that they had not the holy Ghost, and therefore could not confer the gifts thereof upon any: that they were foule themselves, how then could they by their Baptisme wash others clean? ἄλλων ἱατρὸς, αὐτοὺς ἔλκεσι Θεός. Against this opinion and practise of theirs, Pope Stephen mainly opposed himselfe, and in a Synod held at Rome condemned it, as being repugnant to the tradition of the Church; which, as he affirmeth, received Hereticks upon their submission, and recantation of their heresies, without re-baptizing them. But S. Cyprian, a famous Bishop in Africa in those dayes, and afterwards a glorious Martyr, took Pope Stephen to task, refelled his argument drawne from unwritten tradition by Scripture, and in a provinciall Synod held at Carthage, whereof he was President, Anno Dom. 258. with the joynt suffrages of 87. Bishops, condemnes the sentence of the Roman Synode, and determines the flat contradictory thereunto; namely, that the Baptisme administred by Hereticks was invalid and Null; and that all that had no better Baptisme ought to be brought againe to the Font, and be christened anew, and no other wayes to be accounted members of the true Church. And truly Erasmus, in his Preface to his Edition of Saint Cyprian, affirmeth it to be an even lay betweene both opinions; and that though the Church in latter ages took part with Stephen, yet that they might as well have confirmed S. Cyprians opinion, without any prejudice at all to the Catholick faith. Howbeit, with Erasmus his good leave be it spoken, whosoever shall dive deep into the point, & ponder what Saint Austine hath written in his exquisite Tractates against the Donatists, especially in his third book, where professedly he scans all the Arguments alleaged by S. Cyprian, and his colleagues in the above-named third Synod at Carthage, will finde that Saint Cyprian had the better parts and gifts, but yet the worst of the cause; and therefore in the first and most celebrated Councell of Nice it is ordered, can. 8. that the Catharists or Novatians, who shall renounce their Heresie, and seeke to be reconciled to the Church, shall be received by imposition of hands, without requiring any new Baptisme of them: yet in the nineteenth Canon it is decreed, that if the Hereticks, called the Paulians, (taking that name from Paulus Samosatenus) flye to the Catholick Church, that they shall be re-baptized by all meanes. By which seeming contradiction of the decrees of this most Sacred Synod, as it were by the collision of flint-stones, the fire of truth is thus clearly beaten out. That we must distinguish of Hereticks, whereof some destroy the foundation, as the Paulians, Gnosticks, Casparygians, and the like; others held the foundation, but built upon it Hay and Subble, as the Catharists and Novatians, and such Hereticks as had a right believe in the blessed Trinity, and the natures and offices of Christ, yet upon this good seed,

super-

De bapt. con.
Don. 1. 3. c. 4. 5.
& 6. & 17. c. 1.

Syn. Nic. c. 19.
ἐν τῇ ἐκκλησίᾳ
καθολικῇ
αὐτοὺς ἐξ ἀναγ-
70.

Severall sorts of Anabaptists.

21

superseminarunt zizania: some depraved the essentiall forme of baptisme prescribed by our Saviour, as did that *Arrian* of whom *Nicephorus* writeth; that after he had uled an hereticall kinde of forme, and dipt his hand in the Font to christen the childe, all the water suddenly vanished away: Others, though they had ill opinions concerning other Articles of Faith, yet were right in doctrine of the Trinity, and maintained the true forme of baptisme; and all those, who were baptized by these latter sort of Hereticks, the Church held their baptisme good, and therefore did not re-baptize them when they received them into the Church, but only enjoined them publickly to renounce their errors, but those who had been baptized by the former sort of Hereticks, in regard their baptisme was indeed no baptisme, the Church appointed agreeably unto this decree of the Synod of *Nice*, that they should not be admitted without a new baptisme.

For the second sort of *Anabaptists*, they were farre worse then the former; for they made a separation from the catholick Christian Church, holding that none were members thereof, but those that held with *Donatus*, all other they accounted no Christians; and therefore, if any were converted, or rather perverted to their heresie, they christned them again. The former sort of *Anabaptists* were accounted onely erroneous and schismaticall, but not hereticall, but these were stigmatized for hereticks also, and that deservedly, for confining the Church of Christ only to *Africa*, and their Sect there: they consequently denied a maine Article of the Creed, (*viz.*) *Credo sanctam Ecclesiam Catholicam*, I believe the holy Catholick Church, and the communion of Saints. Yet with these Hereticks and Schismatics, our *Jacobites*, *Brownists*, and *Barrowists*, symbolize: for, as the *Donatists* refused communion with the catholick Church, in regard of some scandals they observed in it, so doe these separate from the true Church of *England* in regard of some abuses, and, as they tearme them, Popish corruptions in it. As they excluded all from hope of salvation, who were not of their pure precise sect, so these go not much behinde them in their uncharitable censures of all those who are not of their fraternity; and as *S. Austine* complains of the *Donatists*, that whereloever they bore sway, they brake downe the Communion-tables (which he there metaphorically tearmeth *Altars*) and defaced the Churches: So we have had but too just cause to complain of the like outrages committed by some of the Zelots of that straine, though some of them of late have not escaped the heavie judgement of God for it.

For the third sort of *Anabaptists*, they have sunk deeper in the former Quag-mire, and are drowned over head and eares in it. For they not only nullifie all baptisme, administered either by Romish Priests, or orthodox Protestants, but condemne baptizing of children simply, which neither the first nor second sort of *Anabaptists* did; for both the *Novatians* and *Donatists*, yea, and *Pelagians* too, though they denied originall sinne, yet they all allowed and practised the baptisme of Infants. The Author of this third and worst sort of *Anabaptists*, was, as some say, * *Muncerus*; as others, * *Balthazar Pacimontanus*, against whom *Zwinglius* wrote; as others, *Carolsadius*; but I subscribe to *Melancthon*, who lived in those times, and could not but be very well acquainted with those passages which fell out near the place of his residence. And he affirmeth, as I said before, that *Nicholas Stock* was the first that broached Anabaptisme in *Germany*. This *Stock* affirmed, that God spake to him by an Angel, and revealed his will to him in dreames, promising him the place of the Angel *Gabriel*: in this mans School was *Tho. Muncer* bred, who kept such a racket in *Alset*, a City in the borders of *Thuringia*, and after him *John Leyden*, and

L. 10. hist. c. 35.
Referunt quendam
Episcopum Arrianum
nomine Deus-
trum baptizasse in
nomine patris pro
filium in spiritum
sanctum: & addit
miraculose acci-
diss, ut aqua qua
ad baptismum pa-
rata erat repente
in detestationem
Arriane hereseos
quam ille predica-
verat, dispersa-
retur.

Ep. 50. *Arria*
lignis frugum.

* Pontan. Ca-
tal. h. 2. c. 3. & se
Anabaptiste origi-
nem trahunt a
Donatistis, proxi-
mo tamen superio-
ri tempore auctor
fuit Tho. Mone-
tarius seu Mun-
cerus.
* Alstedius com-
pend. An. 1525.

Sleidanus com.
1. 16.

*Corvus ferreus illi-
gamur singulis, et
ad summum tur-
rem urbis expe-
ditur.*

See Budamon
Tolan. Apolog.
Garnet.

Crucifying who in the year 1532. infected and infected also *Munster*, where-
though they *Conful* it, and *Kingd* it for a time; yet in the end were taken, pinch-
ed with fiery Pincers, and after itabed to the heart with Daggers, and their bodies
shut up in iron Cages, which were hung upon the highest steeple in *Munster*, where
they dance in the aire. And as *Garnet* the Jesuite, the great Patron and practiser of
equivocation in his life time, is said to have equivocated in some sort after his death,
for two faces of his were shewed by Roman Catholicks; the one upon an Iron pole,
the other upon a Straw: so these Ring-leaders of the *Anabaptists*, who stickled so
much for rebaptizing in their life-time, have been a thousand times *re-baptized* since
their death, by every shower of raine beating through their Iron lertice.

CHAP. II.

*Of the errors of the Anabaptists, both common to other
Sects, and those which are peculiarly their owne.*

THose who have raked into this mud, finde severall beds of these slippery Eels; or
or rather indeed *Lampreys*; for they have all of them some *string* or other of
payson in them. Their errors they rank into three kinds.

- 1.
- 2.
- 3.

First, Ecclesiasticall, or in point of the Church, or matter of faith.
Secondly, politicall, or in point of policy, or matter of State.
Thirdly, æconomicall, or in point of family-government.

*First, their Ecclesiasticall errors, such as peculiarly concerne the doctrine or disci-
pline of the Church, are,*

First, ^a that Christ took not flesh from the Virgin *Mary*, but that he pass through
her as the Sun-beames do through glasse, or raine through a spout.

Secondly, ^b that there is no originall sinne.

Thirdly, ^c that children ought not to be baptized.

Fourthly, ^d that such as have been baptized in their infancy, ought to be re-bap-
tized when they come to years of discretion.

Fifthly, ^e that lay-people may preach & administer the Sacraments, *Gastius* p. 35.
Anabaptista sumunt sibi annos predicandi officium.

Sixthly, ^f that men have free-will, not only in naturall and morall, but also in
spirituall actions.

Seventhly, ^g that absolution and the Church-peace ought to be denied to such
who are fallen into any grievous sin; yea, though they repent of it.

Eighthly, ^h that *Luther's* doctrine is worse then the Popes.

a *Pontan. Catal.*
heret. in verbo A-

nabap. Dicunt
Christum per Ma-
riam eductum, no-
vitrum sul pene-
trat, vel per cana-
lem pluvia in ter-
ram feritur.

b *Id nullum esse*
peccatum originale.

c *Pueros non esse*
baptizandos, Ga-

sius de Anabap.
exord. p. 129. de-

cunt baptisum
parandum esse

ex Diabolo, & Ba-
pe signum.

d *Pont. ib. qui in*
teneris annis baptizati fuerunt.

e *Pont. ib. docendi*
partis sibi sumunt.

f *Sleid. com. 1. 20.*
Cana peracta: rex
panem singulis porrigit
his verbis, Accipite,
comeditis: regina
oculorum porrigens,
Bibate, inquit;
anomalie amictum
Dominici.

g *Pont. p. lib. in*
spiritualibus esse
hominis arbitrium.

h *Sleid. id. Lutherum*
& Romisum Roma-
rum alium esse
falsos Prophetas
Lutherum: ra-
men aliter deinceps.

Secondly,

Secondly, their Politicall errors in matters of State, are,

First, ⁱ that the people may depole their Magistrates and chiefe Rulers, *Sleid. ib. licere plebs in Magistratum arma sumere.*

Secondly, ^k that a Christian with a good conscience may not take upon him, or beare the office of a Magistrate, or keep any Court of justice.

Thirdly, ^l that none may administer an oath to another.

Fourthly, ^m that no Malefactours ought to be put to death.

Thirdly, their æconomicall errors, are,

First, ⁿ that no man hath a propriety in his goods, but that all things ought to be held in common.

Secondly, ^o that it is lawfull to have more wives then one at once.

Thirdly, ^p that a man may put away his wife, if she differ from him in point of Religion, and be not of their Sect.

debere. n Pont. ib. Oportere facultates esse communes, & Sleid. l. 10. Non licere Christianis habere quid proprium. o Pont. ib. Licetum esse duos plures uxores. p Pont. Licere proprias uxores relinquere. si a dogmate Anabaptistarum abhorreant. Sleid. loc. sup. cit. Dicunt matrimonium illorum qui vera fide non sunt illustrati pellendum esse atque impurum.

These indeed are the most of their knowne errors, yet all the *Lampreys* are not found in these beds, there be some straglers; and to the end that none of them escape, we will put them all as it were into two great Weels. All the errors of the *Anabaptists* are of two sorts.

First, such as they hold in common with other Hereticks.

Secondly, such as are peculiar to their Sect.

First, concerning the common errors, we are to note, that as the wilde beasts in *Africa* meeting at the rivers to drink, engender one with another, and beget strange Monsters; whence is that Proverbe, *Semper Africa aliquid apportat novi*: so divers kindes of Hereticks and Schismatics meeting together at unlawfull Conventions, and having conference one with the other, have mingled their opinions, and brought forth *mungell* heresies. *Epiphanius* instanteth in divers ancient hereticks; but I shall only at this time in those hereticks I am now to deal with, viz. the last and worst sort of *Anabaptists*; these joyne their opinions, and if I may so speak, engender,

First, ^q with the *Millenaries*; and their joynt issue is, That Christ before the day of judgement shall come downe from Heaven, and reigne with the Saints upon earth a thousand yeares; in which time they shall destroy all the wicked, binding their Kings in chains, and their Nobles in linkes of iron.

Secondly, ^r with the *Calbarists* or *Novatians*; and their joynt issue is, That they are a communion of all Saints, and that none that hath fallen into idolatry, or any other grievous crime, for which he hath been excommunicated, ought to be restored upon his repentance to the Church.

i Pont. catal. Libera est per principes extintam armis esse vindicandam.

k Pont. ib. Christiani non esset licitum genere delinquentium vel senere imperium.

l Sleid. l. 10. Non licere Christianis in foro contendere, non iusjurandum dicere.

m Pont. ib. Facinorosi a delinquentibus ultimo supplicio affici non

Erasm. Adag.

q Sleid. l. 10. Tradunt inter alia regnum Christi futurum esse ejusmodi ante supremum iudicii diem, ut pii & electi regnent, impii omnino deleant, &c. r Sleid. comp. l. 10 p. 256. Lapsi peccatori denegant absolutionem.

ſc Compend. Al.
Red. Huine ſe
ſolos ſacramen-
tos eterne felici-
tatis: diſſi à Jo-
hanne Huta, &c.

2 Alſted, comp-
pend. Melchio-
ritæ Diſcipuli
Melchioris Hof-
manni quem in die
Dominicum Elia
preconem, preſto-
lantur: Mariam
Virginem non Chri-
ſti parentem ſed
velut canalem ſu-
ſſe docent.

2 Alſted, com-
pend. Oſtendit ſe-
ſe Anabaptiſtæ
eſſe eorum qui Ada-
mitæ vocantur,
qui veſtem omnium
exerantur, que
data ſit in panam
peccati, à quo ſe
credunt immunes.
w Sleid. 1. 10. Ad
donorum commu-
nicationem homi-
nes adigendos, non
enim licere Chriſti-
ano aliquid propriū
habere, ſed omnia
omnibus eſſe debere
communis.
x Sleid. 1. 10. Poſt
Jo. Leidenſis ad-
querem ſe componi
et totum irriduum ſomnia: expreſſus nullum verbum facit, ſed chartam poſcit, in eaque duode-
cim viros deſcribit, & dogmata quedam proponit concionatoribus, viz. virum non eſſe devotum uni uxori, &c. See the
Library of the Anabaptiſts, printed at London, Sleid. 1. 5.

Thirdly, 'with the *Donatiſts*; and their joint iſſue is, That in the true Church there are no ſcandals, or lewd and vicious livers; that the Church of God is confined to their ſect; that wee ought to ſeparate from all aſſemblies of Chriſtians, wherein there are any abuſes or ſcandals; yea, though the Church alloweth them not, but ſeeketh to reform them; that all ſuch as have been baptized by any other than thoſe of their ſect, ought to be re-baptized.

Fourthly, *with the *Priſcillianiſts*; and their joint iſſue is, That Chriſt took not fleſh from the Virgin *Mary*.

Fifthly, *with the *Adamites*; and their joint iſſue is, That clothes were appointed not ſo much to cover ſhame, as to diſcover ſin; and that therefore they being ſuch as *Adam* was in his innocency, ought to goe naked and not to be aſhamed.

Sixthly, (w) with the *Apoſtoliciſts*; that is, a ſort of hereticks, who perverſly and prepoſterouſly imitated the firſt Chriſtians in the days of the Apoſtles; and their joint iſſue is, That none ought to poſſeſſe any lands or goods to himſelfe, but that they ought to have all things in common. This was *Munerus* his doctrine at *Alſet*, and it very much took with the common people; who preſently left working, and what they wanted they took by force from them that had it.

Seventhly, (x) with the *Enthuſiaſts*; and their joint iſſue is, That the Scripture is not our onely rule of faith, and manners, but that God revealeth his will to his children at this day by viſions and dreams: and therefore *John of Leiden*, after he had ſet himſelfe to ſleep, and had dreamed three days and nights, when hee awaked, ſained himſelfe ſpeechleſſe, and called by ſigns, with *Zachary* for a table-book, or pen and inke, and there writeth down certain poſitions as revealed to him from God, and commanded the preachers to publiſh them: the firſt and principall whereof was, that a man was not tyed to one wife, but that he might have more; and this doctrine he put preſently in practice, marrying three wives at once, and fifteen before he left.

Eighthly, (y) with the *Jefuites*; and their joint iſſue is, That it is lawfull for the people to lay hands upon the Lords anointed, and depole and ſlay hereticall and wicked Magiſtrates: the *Jefuites* hold this to be lawfull, after a declaration and ſentence of deprivation by the Pope; the *Anabaptiſts* upon a revelation from one of their Prophets. And this doctrine the *Anabaptiſts* practiſed in the year 1527. and pulled down all Magiſtrates where they had any ſtrength.

Ninthly, with the *Arminians*; and their joint iſſue is, That there is no original ſin, or at leaſt, that none is damned for it alone; that election is upon foreſcene faith and repentance; that God giveth all men ſufficient grace to be ſaved; that man hath free will of himſelfe either to accept or reſuſe Gods grace: that Chriſt dyed indifferently for all; that a true beleever who is in the ſtate of grace, may fall away totally and finally.

Tenthly, with the *Browniſts* or *Barrowiſts*; and their joint iſſue is, That there ought to be a parity in the Church; that the government by Arch-biſhops and Biſhops, &c. is Popiſh and Antichriſtian; that the ſervice and ceremonies of the Church are idolatrous and ſuperſtitious; that in regard of theſe and ſuch like abuſes and corruptions, the Church of *England* is no true Church of Chriſt, and conſequently, that all that have a care of their ſouls muſt of neceſſity ſeparate from her.

Eleventhly,

No necessity of Dipping in Baptisme.

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Eleventhly, with a peculiar sect, called the *Separati*; and their joint issue is, That no Christian may goe to law, or in any case to right himself by arms or violent means.

"Secondly, such as are peculiar to their sect, and these are six.

First, that none are rightly baptized but those who are dipt.

Secondly, that no children ought to be baptized.

Thirdly, that there ought to be no set form of Liturgy or prayer by the book, but onely by the Spirit.

Fourthly, that there ought to be no distinction by the Word of God between the Clergy and the Laity, but that all who are gifted may preach the Word, and administer the Sacraments.

Fifthly, that it is not lawfull to take an oath at all, no, not though it be demanded by the Magistrate.

Sixtly, that no Christian may with a good conscience execute the office of a civill Magistrate.

Author, histori-
Anabapt. Printed
ted 1942. Sleid.
1.10. Non licet
Christianis in foro
contendere. Alst.
compend. Respu-
unt vindictam
publicam, & animi
nefas esse ullo mo-
do arma sumere,

ARTIC. I. Concerning DIPPING.

ANABAPTIST.

None are rightly Baptized but those who are Dipt.

THE REFUTATION.

Though Dipping may be used in Baptisme; and if the childe be strong; and the weather and climate temperate, it is very fit to be used, and the Church of England both alloweth it, and practiseth it; yet it is no way necessary, or essentiall to Baptisme: neither ought they who have been washed or sprinkled according to the form prescribed by our Saviour, *In the name of the Father, and of the Son, and of the holy Ghost*, by a lawfull Minister, by any means be re-baptized; which I prove.

printed London, 1641. and a Treatise intituled, *The vanity of Childish Baptisme*, wherein it is proved (so faith the title-page) that Baptizing is Dipping, and Dipping Baptizing, printed London 1642. by A. R. idem p. 12. They that have the administration of Baptisme without Dipping, have not the Baptisme of the New Testament.

See Edward Bar-
ber his treatise of
Baptisme, or Dip-
ping, wherein it
is clearly shew-
ed, that the
Lord Christ or-
dained dipping,

ARGUMENT I.

That which Christ, who is the Authour and Ordainer of Baptisme, requireth nor, cannot be necessary or essentiall to the right administration of that Sacrament.

But Christ no where requireth Dipping, but onely *Baptizing*; which word, as *Hesychius*, and *Stephanus*, and *Scapula*, and *Eudæus*, the great masters of the Greek tongue make good by very many instances and allegations out of Classick writers, importeth no more then Ablution or washing (*κατὰ λύω*, say they in their Lexicons and Commentaries, *id est*, lavo, *βάπτισμα*, *lavatio*, *ablutio*) which may be done without Dipping.

Ergo, Dipping is not necessary to the right administration of Baptisme.

ARGUMENT II.

If the words, *Baptize* and *Baptisme*, are often used in holy Scripture where the persons

No necessity of Dipping in Baptisme.

sons or things said to be Baptized were not Dipt; then certainly Dipping is not necessary to Baptisme, neither will the word Baptize enforce any such thing. But the words *Baptize* and *Baptisme* are used in Scriptures, where neither the persons nor things were Dipt, as appears by these texts of holy Scripture, *Mat. 3. 11. He shall baptize you with the holy Ghost, and with fire*; which promise, *Acts 1. 5.* is applied to the sending down of the holy Ghost in the shape of fiery tongues; and *Acts 2. 3.* it was fulfilled when the Apostles were filled with the holy Ghost, and spake with other tongues: yet were they not Dipt into that fire that came down from heaven, but, as the text saith, *the cloven tongues like fire sate upon each of them.* And again, *Mat. 20. 23.* Christ foretelling his Disciples that they should partake with him in his sufferings, and drink deep of the cup of trembling, expresseth it by the phrase of *Baptizing*, saying; *Ye shall be baptized with the Baptisme that I am baptized with*: yet neither was Christ, nor any of his Disciples, that we read of, dipt into blood, but onely sprinkled, washed, or besmeared therewith; likewise, *Marke 7. 48.* we read of *Carliques not being* *Exors*, word for word *baptisme of cups, pots, tables, or beds*: yet cups or pots when they are washed or rinsed, (as viz. at a pump) are not necessarily Dipt into the water, but onely water poured into them and upon them, with rubbing, &c. And for tables and beds, they are not washed by Dipping; for in mens houses they have no commodity of so great layers or broad wels, wherein tables may be Dipt; and the dipping, especially of beds, will do them more hurt then good. Lastly, we read, *1 Cor. 10. 2.* of baptizing in the cloud, and *Heb. 9. 10.* of *divers Baptismes*, or washings, and carnall ordinances imposed on the Jews, until the time of Reformation: yet were not the Jews who are said to be baptized, dipt in the cloud, but they were onely washed with it as men are in a shower of rain; neither did Moses in the ceremoniall law prescribe different kinds of Dippings, though he did severall kinds of cleansing, purifying or washing; nor did the Apostle deliver any doctrine of many Dippings, but ablutions.

Ergo, Dipping is no way necessary to Baptisme.

ARGUMENT III.

If the thing, or spirituall act or grace signified by baptisme may be sufficiently expressed without Dipping, then is not Dipping necessary in baptisme: for the whole use of the sign in baptisme, and in all other Sacraments, is but to represent the thing signified, and inwardly wrought upon the soule by the means of that ordinance of God.

But the thing signified, to wit, the cleansing of the soule from the guilt and filth of sinne, may be sufficiently expressed by washing or rubbing with water, and so putting away the filth of the flesh, *1 Pet. 3. 21.* without any plunging or Dipping of the whole body, or any part thereof.

Ergo, Dipping is not necessary in baptisme.

ARGUMENT IV.

Sprinkling may be done, and is usually, without any Dipping at all.

But the outward act of baptisme representing the inward ablution of the soule is expressed in holy Scripture by sprinkling, *Heb. 9. 13.* *The blood of bulls and goats sprinkling the nucleus sanctifieth to the purifying of the flesh.* *Heb. 10. 22.* Having

Mark 10. 38.

And Heb. 6. 2.
The doctrine of
Baptisme.

No necessity of Dipping in Baptism.

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ving our hearts sprinkled from an evil conscience, and our bodies washed with pure water, 1 Pet. 3. 2. Through the sanctification of the Spirit, and sprinkling of the blood of Jesus Christ.

Ergo, the outward act of baptism may be rightly performed without any Dipping at all.

ARGUMENT V.

Baptism is a Sacrament, though not of absolute necessity, yet of very great, (as all confess) and it falleth out often that is ought to be administered to sick and infirm persons, even sometimes lying upon their death-bed, they making profession of their Faith, and earnestly desiring it.

But in such case these infirm persons cannot after the manner of the *Anabaptists* be carried to rivers, or wells, and there be Dipped and plunged in them, without evident and apparent danger: yet may they lawfully be baptized by sprinkling, or gentle rubbing with water.

Ergo, Sprinkling, or rubbing the flesh with water in the Name of the Trinity, by these who have authority and commission from Christ, is sufficient without any Dipping at all.

ARGUMENT VI.

All the Sacraments of the Church may, and ought to be administered without giving any just scandal.

But the resort of great multitudes of men and women together in the evening, and going naked into rivers, there to be plunged and Dipped, cannot be done without scandal, especially where the State giveth no allowance to any such practice, nor appointeth any order to prevent such foul abuses as are like at such disorderly meetings to be committed.

Ergo, the Sacrament of baptism ought not to be administered with such plunging or Dipping.

The Objections of the Anabaptists answered.

Now let us hear what they can say for their Dipping, and with what weak boldness they fight against the truth.

First, they object, that the word Baptize is derived from *Batizo*, signifying, to Dip, or Die; therefore, say they, washing or sprinkling with water is not Baptizing, but plunging the body, or the head at least in water.

But we answer, first, out of *Aquinas* and the Schoolmen; in *verbis non tam significandum ex quo, quam ad quid sumantur*, in words we are not so much to respect from whence they are derived, as how they are used: as we see the branches of trees spread much farther than the roots, so the derivative words are often of a larger extent of signification than their primitives; for instance, *καταδιδόναι* is derived from *δίδωμι*, and signifieth originally and properly, Catechizing, or such a kind of teaching wherein the principles of Religion, or of any Art or Science are often intulcared, and by continuall sounding and resounding, beat into the ears of children and novices: but yet it is taken in holy Scripture in a larger sense, not only for Catechizing of children, but instructing men of riper years in the doctrine of salvation, as *Luke 1. 4*. That thou mightest know the certainty of those things, *οτι σοι καλεσθεις, wherein thou hast been instructed*, and *Αβελ 8. 22*, *καταδιδόντες τοις υιοις*, *καταδιδόντες* This

Obj. 1.
A.R. Treatise of
Baptism, p. 9.
your translators
give it to Dip.
Mat. 26. 23.
Mark 14. 20.
Luke 16. 24.
Sol. 1.

No necessity of Dipping in Baptisme.

This man was instructed in the way of the Lord : and *Acts 18.24.* ὁ κατήχωντας αὐτὸν ὅθεν ἦσαν ἐκτεταγμένοι περὶ τοῦ ἑαυτοῦ λέγοντες, ἑκείνους κατήχωνται, Follow the things wherewith one may edifie another : and *Gal. 6.6.* κατηχεῖται ὁ καλὸν λόγον ἰσχυρότερον, Let him that is taught in the word communicate to him that teacheth him. In like manner, the word Prophecy is derived from *προφητεία*, which signifieth originally and properly to foretell things future : yet it is taken, in the new Testament especially, in a larger sense, for all such as reveal the will of God, and declare his promises, as well past and already fulfilled, as to be fulfilled hereafter, as namely, *1 Cor. 11.4.* Every man praying or prophesying having his head covered, dishonoureth his head, *1 Cor. 14. 1.* Desire spirituall gifts, but rather that ye may prophesie ; and verse 3. He that prophesieeth, speaketh unto men to edification, to exhortation, to comfort, verse 31. Ye may all prophesie one by one : vers. 32. The spirits of the Prophets are subject to the Prophets. So the word Baptize, though it be derived from *βαπτίζω*, to Dip or Plunge into the water, and signifieth primarily such a kind of washing as is used in bucks where linen is Plunged and Dipt : yet it is taken more largely, for any kind of washing, rinsing, or cleansing, even where there is no Dipping at all, as *Mat. 3.11. & 20.22. Mark 7.4. & 10.38. Luk. 3.16. Acts 1. 5. & 11.16. 1 Cor. 10.2.*

2.

Solinus 12. Varro
refert in Boeotia
flumen esse cuius
baptis ovillum pe-
cus si fuisse sit co-
loris vertitur in
candidum.

Obj. 2.
Matth. 3.16.
Acts 8.38.

Secondly, *βαπτίζω*, from whence Baptize is derived, signifieth as well to Die, as to Dip : and it may be, the holy Ghost, in the word baptize, hath some reference to that signification, because by baptism we change our hiew ; for, as *Varro* reporteth of a river in *Boeotia*, that the water thereof turneth sheep of a darke or dun colour into white : so the sheep of Christ which are washed in the Font of baptism, by virtue of Christs promise, though before they were of never so dark, sad, or dirty colour, yet in their soules become white and pure, and are as it were new died : therefore admitting that in the word baptize there were something of *βαπτίζω*, to Dip or Die ; yet it will not follow, that it necessarily signifieth Dipping, for it may aswell imply this spirituall Die, to which no Dipping is necessary.

Secondly, they argue from the example of Christ, and *John*, and of *Philip*, and the Eunuch : *Iesus*, say they, and *Iohn went both into Iordan*, and there *Iohn baptized Iesus*, and likewise *Philip and the Eunuch went both down into the water*, and there *Philip baptized the Eunuch* ; therefore, say they, sprinkling, or washing with water will not suffice, but the parties that are to be baptized ought to goe into the water, and there be Dipt over head and ears.

But we answer, First, an example of Christ, or his Apostles without a precept doth not necessarily binde the Church, as may be proved by many instances ; for Christ washed his Disciples feet before his supper, and he administred it at night, and to twelve men onely and no women : yet we are not bound so to doe. In the Apostles days widows were maintained to serve the Church at the publique charge, yet we are not bound to have such. Likewise, the first Christians sold their possessions, and goods, and parted them to all men, and lived together, and had all things common, *Acts 2. 44.* yet are not we obliged so to doe.

2.

Iohn 3.23.
Iohn baptized
in Enon near to
Salim, because
there was much
water there,

Secondly, the reason is not alike : at the beginning Christians had no Churches, nor Fonts in them, and therefore they were constrained to baptize in such places where were store of waters : besides, the climate of *Iudea* is far hotter then ours, and men of riper years that were converted to the Christian Faith were baptized in great multitudes, and they might without any danger goe into the Rivers, and be baptized after such a manner : but now the Gospel having been long planted in these

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these parts, we have seldome any baptized but children, who cannot without danger to their health be dipt and plunged over head and eares in the Font, or Rivers, especially if they be infirme children, and the season very cold, and the aire sharpe and piercing.

Lastly, they urge the custome of many ancient Churches, in which a threefold dipping was used: and if they dipt those that were baptized three times, it should seem they thought dipping very necessary.

But we answer, First, that what those ancients did, they had no precept for it: and if they follow some of the ancients in dipping the baptized, why do they not follow the example of all the ancient Churches in christening children?

Secondly, those ancient Churches, which used the *trina immersio* (they speak of) did it for this end, to expresse the three Persons, which may as well be done by thrice sprinkling, or washing the baptized, as well as thrice dipping. But the truth is, that neither is requisite, because the Trinity is sufficiently expressed in the very forme of baptisme, when the Minister saith, *I baptize thee in the name of the Father, and of the Sonne, and of the Holy Ghost.*

Thirdly, we answer with the Apostle, that though some of the ancients had such a custome for a time; yet *now we have no such custome, neither the Churches of God,* 1 Cor. 11. 16.

Object. 3.

Sol. 1.

2.

3.

ARTIC. II.

Concerning the Baptisme of Children.

ANABAPTIST.

NOne ought to be baptized but those that professe repentance and faith; and consequently, no children ought to be christened.

THE REFUTATION.

The children of such parents as professe Christian religion, and are members of the visible Church, sith they are comprised within Gods covenant made to the faithfull children of *Abraham* and their seed, may and ought to receive the seale of that covenant, which was circumcision under the law; but now is baptisme, which I prove.

Edw. Barber,
Title page.

ARGUMENT I.

That which extends * to all Nations, belongeth to children as well as men: for children are a great part, if not the halfe of all Nations.

But Christs command of baptizing extendeth to all Nations, *Matth. 28. 19. Go therefore teach all Nations, baptizing them:* and *Mark 16. 15. Preach the Gospel to every creature: He that believeth and is baptized, shall be saved.*

Ergo, Christs command of baptizing belongeth to children, and they ought to be baptized as well as men.

* All Nations in the Scripture phrase compriseth children as well as men, as *Gen. 18. 18. In thy seed shall all nations be blessed, & Psal. 117. 1. Praise him all ye*

nations; and *elsewhere*, for certaine it is that thousands of children were blessed in *Abrahams* seed as well as their beleeving parents: and children are commanded to praise the Lord, *Psal. 8. 2. Ex ore infantium & lactantium;* and *Psal. 148. v. 12. Young men and maids, old men and children, praise the Lord.*

G

ANABAP.

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ANABAPTISTS Answer.

Christ's command extends only to such as are capable of teaching and instruction, which children in their infancy are not: for Christ saith, Teach all Nations, baptizing them.

REPLY.

1.

First, the words of our Saviour are not *discipuli*, teach, but *μαθηταί*, that is, make Disciples: and though children in their nonage cannot be taught, yet they may be made Christ's Disciples, by being admitted into his schoole, their Parents giving their names to Christ, both for themselves and their families. And in Christ's precept, teaching doth not go before, but follow baptizing, *ver. 20. teaching them to observe all things, &c.* which is punctually observed in the children of the faithfull, who, after they are baptized, when they come to yeares of discretion are taught to observe all things whatsoever Christ hath commanded.

2.

Secondly, though children in their infancy are not capable of teaching, or instruction, because therein they must be active, both by apprehending what is delivered to them, and assenting to the truth thereof: yet are they capable of baptisme, wherein they are merely passive, being washed in the name of the Trinity, prayed for, and blessed and received into Christ's Congregation: this may fitly be illustrated by circumcision, which by the command of God was to be administered to children at the eighth day, though then they were no way capable of teaching or instruction in the spirituall meaning of that outward signe made in their flesh: and our argument drawne from the analogy of Baptisme and Circumcision, may be truly called, in regard of the Anabaptists, *pons asinorum*, a bridge, which these Asses could never passe over; for to this day they could never, nor hereafter will be able to yeild a reason why the children of the faithfull under the Gospell are not as capable of baptisme, as they under the Law of circumcision. If they alleage that these cannot be taught, being but sucklings; neither could they. If they alleage, that these know not what is done unto them, nor have any sense at all of the Sacrament: neither had they, save that they felt the paine of the knife, as these doe the coldnesse of the water, and often shed teares at their christening, as the others did at their circumcising. If it be further said that they were of the seed of Abraham according to the flesh, it may be truly rejoyned, that these are of the seed of Abraham according to the promise, and his children as he is the Father of the faithfull, and so they have the better title of the two.

Of which see
more Argument
4.

3.

Thirdly, it is no way safe to defer baptisme till riper yeares: for, by this meanes millions of children might go out of this world without the ordinary means of their salvation, which were an unsufferable, if not a damnable, abuse: for though we like not of that rigid opinion of the Schooles ascribed to St. Augustine, who in that regard was styled *durus pater infantum*, that children dying unbaptized, are necessarily damned: yet we must take heed of declining to the other extreme, in denying baptisme to be the ordinary meanes of salvation for them, and thereby slighting our Lords Precept. It is true: God is not tyed to his owne Ordinance, he may, and in charity we believe, doth save thousands of the children of the faithfull, who are *still-borne* or dye before baptisme; neither will he punish the childe for that which it is no way guilty of: yet Gods ordinance tyes us, and the parents and governors are guilty of a heinous crime before God, who, in contempt of Christ's command, or through error of their judgement take not care for their childrens baptisme; and thereby deprive them of the ordinary remedy of that originall malady in which they are conceived and borne.

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ARGUMENT II.

None ought to exclude the children of the faithfull out of the kingdome of Heaven.

But by denying them baptisme (as much as in us lieth) we exclude them out of the kingdome of Heaven. For as Christ affirmed to *Nicodemus*, and confirmed it with a double oath, or most vehement asseveration, *Amen, Amen, or verily, verily*, (I say unto thee) *except a man be borne of water, and the Spirit, he cannot enter into the kingdome of heaven.*

Ergo, we ought not to deny them baptisme.

John 3.5.
See this Argument confirmed supra in the disputation, and the adversaries exception against it answered, p. 10.

ANABAPTISTS Answer.

The words of our Saviour concerne men in riper yeares, not children; (he saith) except a man, not, except a childe be borne againe.

REPLY.

First, Christ by *man* there understandeth the *species* of mankind, comprehending all ages and sexes: for otherwayes they might as well exclude all women as children from baptisme, because it is said, except a *man* be born, not, except a *man*; but the words immediately following make a cleare case, that Christ by *man* understandeth all singular persons contained under the *species* of mankind, whether male or female, young or old; that (saith he) *which is borne of flesh, is flesh*: but certaine it is, children are properly borne of flesh, as men; and after they are borne of flesh, they are first children before they are men.

ο ο υ ο υ ο υ ο,
not it.

Secondly, this regeneration by water Christ speaks of is to take away the filth of sin, that so they may be capable of entring into the kingdome of Heaven, into which there shall in no wise *enter any thing that is defiled*; but children before their regeneration by water are defiled as well as men. And therefore Christ prescribes this remedie to them as well as men. That children are *died* as it were in the *grain*, & stained fro their mothers womb, is clearly proved by many pregnant texts of holy Scripture; as namely, *Psal. 51.5. Behold, I was borne in iniquity, and in sinne hath my mother conceived me*; and *John 3.6. That which is borne of the flesh, is flesh*; and *flesh and blood cannot enter into the kingdome of Heaven*, *1 Cor. 15.50.* and *Rom. 5.12. By one man sinne entred into the world, and death by sinne, and so death passed upon all men*; * in whom, or for that, *all have sinned*, *1 Cor. 15.22. In Adam all dye*; and *Ephes. 2.3. we were by nature the children of wrath, even as others*. All that are sentenced to death are guilty of sinne; but children as well as men in *Adam* were sentenced to death, else no children should dye. Again, that which comes by nature is common to all who partake of that nature; but the Apostle teacheth us, that by *nature we are the children of wrath*; therefore certainly children are not free from sinne, which alone makes us the object of Gods wrath.

Rep. 11. 27.

* 1. 2.

ARGUMENT III.

They whom the Apostles baptized are not to be excluded from baptisme. For what the Apostles did in the performance of their ministeriall function, they undoubtedly did either by Christs command, or by the direction of the holy Spirit, wherewith they were infallibly assisted.

But the Apostles baptized children, for they baptized whole families, whereof children are a knowne part.

Acts 16. 15. & 33.
1 Cor. 1. 26.

G 2

Ergo,

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Ergo, children ought not to be excluded from baptism.

ANABAPTISTS Answer.

The word household or family is taken in the places alleaged for the greater part of the family; neither is it said, that there were any children at all in those families.

REPLY.

Acts 16.33.

First, to refell the first answer, the words of S. Luke are sufficient of themselves where it is said, *that the Gaoler was baptized, & of his whole household, and all that were his, or all that belonged unto him*: therefore not only the major part of his family, according to the false and corrupt glosse of the *Anabaptists*, but simply and absolutely all that lived under his roof.

Secondly, as it is not said in expresse words, that there were any children in these families, so neither is it said that there were any women or servants; yet no man doubteth but there were of both sexes and conditions, at least in some of these families.

Thirdly, it is to be observed, that it is not said that the Apostle baptized one family, but many; namely, that of *Lydia*, that of the Gaoler and of *Stephanas*; and it is no way credible, that in all these families blessed by God, and converted to the Christian faith, that there should be no women fit to bear children, but all barren and unfruitfull.

Lastly, if there were any children in the families, and the Apostle had not baptized them, he would undoubtedly have excepted them, as he doth in the like case, *1 Cor. 1.14. I thank God, I baptized none of you but Crispus and Gajus. I baptized also the household of Stephanas*. He, who is so exact and punctuall in reckoning of those whom he baptized, if he had baptized no children, would have added; *I baptized also the household of Stephanas*, except the sucklings and children there. But the Apostle neither there nor elsewhere excepteth children; therefore being essential parts of a family as well as their parents, they must be comprized under the name of the family or household.

ARGUMENT IV.

Such as were circumcised under the Law may and ought to be baptized under the Gospel. For baptism answereth to circumcision, and is called by that name, *Colos. 2.11,12.* the same grace is sealed unto us by the one as by the other; to wit, mortification of the flesh, remission of sinnes, and admission into the visible Church; and the children of Christians are as capable of baptism as the children of the Jewes were of circumcision.

But children were circumcised under the Law, *Gen. 17.12,13.*

Ergo, children may and ought to be baptized under the Gospel.

ANABAPTISTS Answer.

The argument drawne from the circumcision of children to the baptism of them followeth not, because there is a command for the one, and not for the other.

REPLY.

First, in this their answer, either by command they understand an expresse command, and in particular, or a generall and implicate; if they mean an expresse command

mand and in particular ; such an one is not requisite, as themselves (will they, nill they) must needs confesse : for they can produce no expresse and particular commandement, either for the baptizing of women, or administering the Lords Supper to them, or for sanctifying and keeping holy the eighth day from the Creation, or first day of the week, called now the Christian Sabbath, nor for re-baptizing any that were baptized in their infancy, which the *Anabaptists* generally practise, and from thence take their names. If they understand a generall and implicite command ; such an one we produced before for the baptisme of children in the prosecution of the first Argument, and shall many other in the Arguments ensuing.

Secondly, where the reason and equity of law remaines, there the law is still in force, at least for substance, though not for every circumstance. But the reason and equity of the law of circumcising children still remaineth: for nothing can be alleged why children then should be by circumcision admitted to the Church, and not now as well by baptisme ; *Hic aqua adversariis semper heret.*

Thirdly, if the children of Christian parents should be excluded from baptisme, they should be in a worse condition then the children of the *Jewes* were under the Law ; for they by receiving the Sacrament of circumcision, were admitted into the visible congregation of Gods people, and accounted partakers of his promises. But it were absurd, nay, (as * *Calvin* further enforceth this Argument) execrable blasphemy to think that Christ should abridge those privileges to the children of the faithfull under the Gospel, which God granted to children under the law.

* *Instit. l.4. c.16. par.6. Nisi forte arbitramur Christum suo adventu Patri gratiam immisisse aut decurasse, quod execrabili blasphemia non vacat.*

ARGUMENT V.

All they who are comprised within the covenant, and are no where prohibited to receive the seale thereof, may and ought to receive it.

But children are comprised within the covenant of faith, whereof circumcision was a seale, *Rom.4.11.* and now baptisme is, and they are no where prohibited.

Ergo, children may and ought to receive baptisme.

Of the major or first proposition there can be no doubt ; for it is unjust to deprive a man of the confirmation of that to which he hath a true right and title. And for the minor or assumption, it is as cleare, for so are the words of the covenant, *Gen.17.7. I will establish my covenant betwene me and thee, and thy seed after thee.*

ANABAPTISTS Answer.

That promise there belongs only to the seed of Abraham according to the flesh, and not to us.

REPLY.

First, this answer is in effect refused by the Apostle, *Rom.4.13. The promise that he should be the Heir of the world was not given to Abraham or his seed through the Law, but through the righteousness of faith, as he was the father of all the faithfull ;* and in that notion we are as well his children as the beleeving *Jewes* ; and we read expressly, *Acts 2.39. that the promise is made unto you and to your children, and to all that are afar off, and even as many as the Lord our God shall call : and Gal.3.7. Know ye therefore, that they that are of faith are the children of Abraham.*

Secondly, the covenant which God made with *Abraham* and his seed, is said to be eternall ; the chiefe head whereof, was, that he would be their God : but this is not verified of *Abrahams* seed according to the flesh ; for very few of them for these many hundred yeares have been Gods people, being professed enemies to

Nota.
Ita Zachari postquam fide iustificatus erat dicitur filius Abrahæ, Luc.19.9.

Childrens Baptisme justified.

Christ and his Church: this promise therefore must necessarily be understood of his children according to promise, among which all true beleeviers and their children are to be reckoned; and if they are comprised within the Covenant, why should not they receive the seal of their initiation and admittance thereunto, which was Circumcision, but now is baptisme every way corresponding thereunto & as is solidly proved, and clearly illustrated by S. Cyprian l. 3. ep. 8. *Lactan. l. 4. divin. instit.* cap. 13. *Augustinus ep. ad Dardanum 57. & cont. Jul. Pelag. l. 2.*

ARGUMENT VI.

Sach who were typically baptized under the law, are capable of reall and true baptisme under the Gospel: for the argument holds good *a typo ad veritatem*, from the type to the truth; from the signs in the law to the things signified in the Gospel.

1 Cor. 10. 1.

But children were typically baptized under the law, for they with their fathers were under the cloud, and passed through the red sea; and their walking with rain from the cloud prefigured our walking in baptisme, and by the Spirit; and the red sea in which Pharaoh and his host were drowned, was an embleme of Christs blood, in which all our ghostly enemies are drowned and destroyed.

Ergo, children are capable of true and reall baptisme under the Gospel.

ANABAPTISTS Answer

The cloud, and the red sea, and the rock that followed them, were not types, but onely metaphors and allegories from which no firme arguments can be drawne in this kinde.

REPLY.

First, this answer whets a knife to cut their own throats. * For, as *Gastius* affirmeth, it is the doctrine of the *Anabaptists*, that all sacraments are nothing else but allegories; if then the cloud and the red sea were allegories signifying our spirituall washing, according to their own tenets they are sacraments: and if children were partakers of sacramentall ablutions under the law, why not under the Gospel?

Secondly, the Apostle saith expressly, *ver. 6.* that all these things were types or figures, or lively patterns to us; and *ver. 2.* that all were baptized in the cloud, and in the sea: the cloud therefore, and the sea were types of our baptisme, and not meer tropes or * allegories.

* L. 2. De erro. Anabap. p. 129. Opinio Anabaptistarum est, sacramenta esse allegorias quasdam bonorum operum, ut Circumcisionem interpretationem interpretantur signum fuisse coeendiarum cupiditatum, baptismum signum esse afflictionum.

* So the Fathers generally. *Tertul. de resurrec. carnis.* Talia interim divinarum veritatum lineamenta non minus parabolis operato Deo quam locuto: item scimus ut vocibus ista & rebus prophetatum. Et *Chrysost. in 1 Cor. 10. laud. dicitur, quod dicitur quoniam isti dicitur sequuntur.* Et 2^o serm. de Jesu. ait, Aliam esse prophetiam, dicitur sive *exegesis*, aliam dicitur *typus* sive *quidam*.

They may happily object, that as we read in the Canon-law, that a Pastor or Rector may have a Vicar endowed, *sed vicarius non habet vicarium*; that a Vicar cannot have a Vicar endowed under him; and likewise in Philosophy, that the voice may have an echo by the repercussion of the aire, but the echo hath no echo: so that the promises of God have types or sacraments representing them; but that the types and sacraments themselves have no types and sacraments to prefigure them. But the answer is easie, for we may say with *Naxienzen*, that either they may be *typus typus* *typus* *typus*, an obscure type of a clearer, and a rude draught or imperfect modell of a more perfect; such were the legall types of the Evangelicall sacraments:

sacraments: or to speak more properly, Circumcision, and the Paschall Lambe werenot types of our Baptisme, and of the sacrament of the *Eucharist*, but of the things represented by them, *viz.* of the circumcision of the heart, * and our Spirituall nourishment by feeding upon the Lamb of God, that takes away the sins of the world.

* See more of this in the answer to A.R.in fra.

ARGUMENT VII.

All they who belong to Christ and his kingdome ought to be received into the Church by baptisme.

But children belong to Christ and his kingdome, as Christ himselfe teacheth us, *Mark* 10.14. and *Luke* 18.16. *Suffer little children to come unto me, and forbid them not, for of such is the kingdome of God. Verily I say unto you, whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein, verie 15. And he took them up in his armes, and put his hands upon them and blessed them.*

Erge, children ought to be admitted into the Church by baptisme.

ANABAPTISTS Answer.

"This place is put in to be read at the sprinkling of children: for the whole bath sweet words, as sweet as oyle, and with these fair speeches she maketh the nations yeeld to her, *Pro.* 7.21. but the simple onely beleue her: for this place maketh nothing for the baptisme of children: the children mentioned in the Gospel were not sucklings; for it is said, they came to Christ; neither did Christ christen any of them, though he took them into his arms, and blessed them, to shew that hee was the Saviour as well of young as of old.

Edward Barber p.13.

REPLY.

First, Barber deserveth to be trimmed himselfe for thus reproaching his mother the Church of England, who, if she be a whore, what must he needs be but a bastard, who cannot deny himselfe to be born of her? if shee and other reformed Churches who have excluded the Papacy, and banished the great whore out of their precincts, be no better then whores, what true spouse hath Christ in the world? or what had he for 1500. years during which time all Churches through the Christian world baptized infants, even those who were the fore-runners of these *Anabaptists*, and bare also their name because they practised re-baptizing as these doe; yet they condemned not simply the baptisme of infants, as I noted before.

Secondly, though it be said that these children came to Christ in a large sense, that is, had access to him, yet they came not to him upon their own legges; for *S. Luke* saith, *αὐτοὶ αὐτὸν προσήνεγκον*. they brought unto him babes, *εἰς τὸν*, who were no other then such as we term sucklings, or infants: and though it be true that Christ christened them not; for he christened none himselfe, but his Disciples onely, as *S. John* teacheth us; yet his receiving them and blessing them, and commending humilicy to all by their example, saying, *that of such, and none but such, is the kingdome of God*, is a sufficient ground and warrant for us to christen them: for, why should not we receive them into the bosome of the Church, whom Christ took into his arms? Why should we not sign them, on whom he laid his hands? Why should not we baptize and pray for them whom he blessed? If he be the Saviour of young as well as old (and to perswade us of this truth, expressed such love to infants) why should

Ioh. 4.2.

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should we exclude them from baptisme, an outward means of salvation, whom Christ (as they confesse) excludes not from salvation it selfe? See more below in the answer to *A. R.*

ARGUMENT VIII.

All they who are partakers of the grace both signified and exhibited to us in baptisme, may and ought to receive the signe and sacrament thereof: this is the basis and foundation upon which *S. Peter* himselfe builds, *Acts* 10. 47. *Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as wee?* And it may be further confirmed both by an argument drawn *à majeure ad minus*, after this manner: If God bestow upon children that which is greater, the inward grace; why should we deny them the lesser, the outward element; or by an argument drawn *à relativi*, They to whom the land is given ought not to be denied the sight and keeping of the Deeds and evidences thereof; neither ought we to sever those things which God hath joined, to wit, the signes and the things signified: they divide the sign from the thing signified who deny them to have grace ordinarily, *modo non ponant obicem*, who receive the outward sign; and they again sever the thing signified from the sign who allow unto children the grace of remission of sins, and regeneration, and yet deny them the sign and seal thereof, to wit, baptisme.

But children receive the grace signified and exhibited in baptisme: for the Apostle teacheth us, *they are not unclean but holy*; and therefore have both remission of sins and sanctification.

Ergo, children ought to receive the sign and sacrament thereof, to wit, baptisme.

ANABAPTISTS Answer.

The Apostles meaning is, that the children of beleivers are not unclean, that is, bastards; but holy, that is, born in holy wedlock.

REPLY.

First, this answer is no way pertinent to the scope of the Apostle, which is to perswade the Christian husband not to forsake his unbelieving wife, nor the Christian wife to depart from her unbelieving husband; because the unbeliever is sanctified by the beleever; where by sanctification the Apostle cannot understand legitimation. For faith in the husband doth not legitimate the wife, that is, make her no bastard if she were so born, or a legitimate wife if she were not lawfully contracted, but sanctifieth her to himself and maketh her a part and member of an holy family dedicated to God.

Secondly, neither is sanctification here nor in any other place of Scripture taken otherways then for separating some away from prophane, as persons, times and places, are laid to be sanctified: neither doth *holy* necessarily imply no bastard, for some holy men have been base-born: nor doth *not bastard* imply holy; for both the children of damned hereticks, yea, and infidels too, * if they be begotten in wedlock, are no bastards; yet in the state and condition they are in, are far from holy. See more hereof *infra* in the answer to *A. R.*

Bullinger adver.
Anabap. l. 6. Cum
id quod majus est
infantes habeant,
rem scilicet signa-
sam, gratiam Dei
& remissionem
peccatorum; quibus
alio id quod minus
est, signum, aquam
videlicet, denega-
bit?

1 Cor. 7. 14.

Edward Barber
p. 17.

* Martyr, loc.
Commun. class.
quarta c. 8. Si
sacramentum civilem
puritatem proli
suscepit ad-
duxerit, quid no-
bis magis tribus
quam infideles habeant? illorum enim filii si ex matrimonio procreentur legitimi sunt, & ut iusti heredes admini-
strant. Quare videtur Paulus quiddam aliud indicasse quod liberi infidelium non sit datum, sed quod ad ecclesiam Dei per-
tineant; & ad electionem ac promissionem, p. 823, 824.

A R G U -

ARGUMENT IX.

All Apostolicall traditions (which are truly such) ought to be had in reverent esteem, and retained in the Church. For what the Apostles delivered they received from Christ himselfe, either by word of mouth, or the infallible inspiration of his Spirit: such things are part of that *sacrum depositum*, which Timothy is charged so deeply, (*O Timothy keep that which is committed unto thee*) and the Thessalonians to keep, *Stand fast and keep, the word for word, the traditions which you have been taught either by word or by our Epistle.*

1.6. 20.
2.2. 15.

But the baptisme of children is an Apostolicall tradition truly so called. Ergo, it ought to be had in high esteem and retained in the Church.

ANABAPTISTS Answer.

Though it hath been an ancient custome in many Churches to christen children, yet it is no Apostolicall tradition, but an humane ordinance, which had its originall from the Pope, the man of sin.

REPLY.

First, there was christening of children in the Church before there was any Pope in the sense they take the word for œcumenicall bishop, challenging unto himselfe and usurping authority over the whole Church; for not onely *S. Augustine, and Prosper, and Jerome, make mention of this custome and good use of it to condemn the Pelagian heresie which denieth originall sin, but also the Councell of Carthage, in the days of *S. Cyprian, who flourished in the year 250. determined, not onely that children might and ought to be baptized, but also even before the eighth day; upon which some in those days stood strictly, but erroneously: and conformably hereunto we find a canon in the Milevitan councell, * in which the Synod decreed, that whosoever shall deny baptisme to children, even as soon as they come out of their mothers womb (in case the children be weak, and in apparent danger of death) let him be accursed; and before either the Synod of Carthage, or this Milevitan, * Irenæus in his second book against heresies, chap. 39. speaks of infants, children, young and old, saved by their new birth in Christ; namely, by water and the spirit, Joh. 3. 5.

Secondly, S. Origen and S. Austine affirm in expresse tearms, that the baptisme of children is an Apostolicall tradition. Origen having alledged the words of the Psalme (51. 5.) *I was born in iniquity, and in sinne hath my mother conceived me,* inferreth upon it, *propter hoc*, for this reason, because we are all conceived and born in sin. The Church hath received a tradition from the Apostles to administer baptisme to little children. And S. Austine; * The custome of our Mother the Church, in baptizing infants, is no way to be slighted or rejected, nor otherwise to be thought on or beleaved then as an Apostolicall tradition.

* L. 1. de pee. mor. & remis. c. 26.
l. 2. de voc. Gen. c. 2.
l. 3. con. Pelag.
* Cyp. ep. ad Fidm.
* Placuit ut quicumque parvulus recens ab utero matris baptizandus negat, anathema sit.
* Salvantur omnes qui renascuntur in Christo, infantes, pueri, juvenes, senes.

Comment. in e. 6. ad Rom. ecclesia ab Apostolis traditam accepit etiam parvulis dare baptismum.
* L. 10. de gen. ad lit. c. 23. Confutatio, inquit, matris ecclesie in baptizandis parvulis nequaquam spernenda est, nec nullo modo superflua depuranda, nec omnino credenda nisi Apostolica esset traditio.

in baptizandis parvulis nequaquam spernenda est, nec nullo modo superflua depuranda, nec omnino credenda nisi Apostolica esset traditio.

H Thirdly,

* L. 4. de bapt.
infant. Quod uni-
versa tenet ecclesia
nec concilii insti-
tuta, sed semper re-
tentum est, non nisi
auctoritate Apo-
stolica traduntur
verissime creditur.
* L. de pœt. mer.
c. 26.

Thirdly, it may be proved to be an Apostolicall tradition by that ground which S. Austine layeth, and every mans reason readily giveth assent thereunto, namely, * that *whatsoever is observed uniformly in all Churches, and no man can tell when it began, must needs be thought either to be done by the Decree of some generall Council, or to have descended from the tradition of the Apostles themselves.*

But the baptisme of children hath been observed, and practised through the whole Christian Church, as * Austine affirmeth, neither was it first appointed by any Canon of generall Council that can be produced: for though it bee mentioned in the Council of Vienna, and the second Council held at Brachara, and in Synodo Gerundensi, yet was it far more ancient then any of those Councils, neither can any name the time when first it began; and therefore we cannot otherwise conceive of it, then it had its first original from the Apostles.

ARGUMENT X.

All members of the reformed Protestant Churches in Christendome ought to conform their judgements to the harmony of the Protestants confessions set forth by the consent of all orthodox Churches, and firmly grounded upon deductions at least from holy Scripture, if not evident texts.

But the judgement of all the reformed Churches delivered in the harmony of their confessions is professedly for the baptisme of children, and expressly against this tenet of the Anabaptists.

Ergo, let the Anabaptists either disclaim the name of Protestants, and children of the reformed Churches, or renounce this their heresie; for, *utriusque pars que non congruit tolli.*

Now for the Protestant confessions concerning this point, I shall rehearse them in order, beginning with the English Articles of Religion, Artic. 11.

First, the infants of Christian parents are not to be kept from baptisme, because they are born in sin, and belong to the people of God.

Secondly, the Helvetian confession, *we condemn the Anabaptists, who deny that children newly born ought to be baptized: for, according to the doctrine of the Gospel, of such is the kingdom of God; and they are within the covenant of God: why therefore should not the seal of that Covenant be given unto them?*

Thirdly, the Bohemian confession, * *Though baptisme for the most part in the primitive Church were administered to men of riper years, yet children ought to be dedicated and consecrated to Christ, according to his command, Suffer little children to come unto me.*

Fourthly, the French, Article 35. * *Although baptisme be a sacrament of faith and repentance, yet in as much as children are reckoned with their parents in the Church of God, we affirm, that infants that are born of holy parents ought to be baptized by Christs authority.*

Fifthly, the Belgick confession, * *we beleve that children ought to be baptized, and signed with the signe of the Covenant, for the same reason for which the children in*

Mar. Conf. sect.
13. c. 20. damna-
mus Anabaptistas
qui negant bapti-
zandos esse infan-
tulos recens natos
à fidelibus nam
juxta doctrinam
evangelicam, horti-
tur regnum Dei, et
sunt in fide Dei,
cur itaque non do-
nentur in signum
fœderis Dei? cur
non per sanctum
baptismum initia-
mur qui sunt po-
culum, et in eccle-
sia Dei? * Har. conf. sect. 13. c. 12. Datur baptismus etiam infantibus, qui et ipsi numero populi Dei referuntur, quibus hoc ministerio ad salutem conservari debet ut et ipsi Christo consecrentur secundum mandatum ejus. Simile parvulis, &c.
* Confess. Gal. Artic. 35. Affirmamus infantibus sanctis parentibus natos esse ex Christi auctoritate baptizandos. * Artic. 34. Nos infantibus eadem ratione baptizandos et signo fœderis obsignandos esse credimus, quia olim in Israele parvuli circum-
cidebantur, nimirum, propter ejusdem promissiones infantibus nostris factas,

Israe.

Israel were circumcised, namely, for that the same promises are made to them and to us.

Sixtly, the *Augustane* confession they * *condemn* the Anabaptists, who dislike the baptisme of children, and affirm, that infants without baptisme, and dying without the Church may be saved.

Seventhly, the *Saxon* confession, * *we receive* the baptisme of infants, because it is most certain, that the promise of grace belongeth also to infants: and because of them it is said, *Suffer little children to come unto me, for of such is the kingdome of heaven.*

To drive this nail to the head, I shall need to adde nothing save the * *capitall* punishments inflicted upon such as taught and practised *Anabaptisme*: those Christian States accounted it no light error upon which they laid so heave a load of punishment; in some places the broachers of this heresie, and practisers of re-baptizing, have been punished with beheading, in some with drowning, and in some with burning. There is a law against this sect in the Code of * *Justinian*, written with blood rather than ink, *If any man be convicted to re-baptize any of the Ministers of the Catholike sect, let him who hath committed this heinous crime, together with him whom he hath seduced to be re-baptized, suffer the stroke of death.* * At Vienna the Anabaptists are tyed together with ropes, and one draweth the other into the river to be drowned: as it should seem, the wise Magistrates of that place had an eye to that old maxime of justice, *Quo quis peccat, eo puniatur*, let the punishment beare upon it the print of the sinne: for as those sectaries drew one another into their error, so also into the gulf; and as they drowned men spiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. * In the year of our Lord 1539. two Anabaptists were burned beyond *South-wick*, in the way to *Newington*; and a little before them, five Dutch Anabaptists were burned in *Smithfield*.

meriti sunt; funibus enim ita ligati erant ut alter alterum post se traheret donec omnes precipites ruerent suffocarenturque.
* *How his Chronicle*, p. 456. & 579.

If I have been somewhat the more prolix in the prosecution of the arguments which make for the baptisme of infants, *S. Austine* shall plead for this my large plea for them, * *we are in conscience bound to speak the more for poor infants, because they are not able to speak for themselves.*

Now there remaineth nothing, but that we stop the mouthes of their adversaries, by refelling such objections as they usually make, and unchristianly urge against christening them at our Font.

The Objections of the Anabaptists answered.

First, they argue from the Scripture negatively, thus: The baptisme of children hath no warrant in Gods Word; for we find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise

* *Artic. 9. Dam-nant Anabaptistas qui improban baptis-mum infantum.*

* *Art. 13. Reime-mus & infantum baptis-mum, quia certissimum est promissionem gratie etiam ad infantes pertinere.*

* *L. 1. tit. 7. Si quis rebaptizare quempiam de ministris Catholicae sectae fuerit re-ctus, una cum eo qui piaculari crimen commisit, & hic cui persuasum sit, ultimo supplicio percellatur.*

* *Gastius de Anabapt. error. l. 1. p. 178. Vienna u-no die multi ob rebaptismum sub-*

* *Ad Hil. ep. 89. tanto magis pro infantibus loqui debemus quanto minus ipsi pro se loqui possunt.*

Obj. 1.

Sol. 1.

* If they allege that *dy-*
Spom is a
name common
to women as well
as men; it is true,
when the Article
is joyned to it,
but the Apostle
useth the mascu-
line *euangelizy*, *v. 28.*
et v. 29. b.

to it in Scripture. * If they answer, that women are comprised under the name of beleivers, so are children under the name of whole households and families, which are reported in holy Scripture to have been baptized. If they say further, that by a like reason women are to be admitted to the Sacrament, as men, because Christ dyed as well for women as men, and they are as well incorporated into Christs mysticall body, as men: we rejoyne in like manner, for the same reason that children were circumcised under the law, they ought to be baptized under the Gospel. For sith they are comprised in the covenant, why should not they receive the seale thereof set to it in the new law, as well as the children of the Jewes received the seale set thereunto by the old?

Secondly, I have produced before both command for baptizing of children, *Argument 1.* and example of it, *Argument 3.* and promise also unto it, *Argument 5.* The command of baptizing all Nations, *Math. 28. 29.* the examples of baptizing whole families, *Acts 16. 15. 33.* *1 Cor. 1. 16.* and the promise made to us and our seed, *Acts 2. 39.* evidently extended to children.

Object. 2.

They argue from Scripture affirmatively; our Lord Jesus Christ in that great Charter, *Mat. 28. 18, 19, 20.* saith, *Goe teach all nations, baptizing them in the name of the Father, Sonne, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you:* and *Mark 16. 15.* *Goe ye into all the world, and preach the Gospel to every creature; he that shall believe and be baptized shall be saved; but he that will not believe shall be damned.* From these texts they would infer that none ought to be baptized but such who are first taught, and instructed in the principles of Christian faith; and consequently, that no children ought to be baptized, because they are not capable of teaching.

Sol. n.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching must alwayes precede baptism, then the setting repentance before faith in those words, *Repent ye, and believe the Gospel, Mark 1. 15.* and setting water before the Spirit, *John 3. 5.* (except a man be borne of water and the spirit) necessarily infer that repentance goeth before faith, which yet is but a fruit of faith; or that the outward baptism with water goeth before the inward baptism of the Spirit; whereas the contrary is clearly proved out of that speech of *Peter to Cornelius, Acts 10. 47.* *Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?*

2.

Secondly, if there be any force in this argument drawne from the order of the words, it maketh against them: for thus we wound them with their Dudgeon-dagger, (Christ saith) *baptize them in the name of the Father, teaching them to observe all things:* baptizing therefore must go before teaching, especially in children, who may be baptized before they can be taught.

3.

Thirdly, they mis-translate the words: for Christ saith not *Go, teach all nations, baptizing them, and teaching them to observe all things:* neither is there a tautology in our blessed Saviours words; for his words are *teach, baptize, &c. Goe, make Disciples among all Nations, baptizing them, and teaching them.* Now though children cannot be taught before they are baptized, yet they may be after a sort made Christs Disciples by their Parents or Godfathers offering them unto God, and undertaking for them, that they shall be brought up in the Christian Religion.

4.

Fourthly, Christ speaketh here of the plantation of the Christian faith, and the conversion of whole Nations, in which alwayes the preaching of the Word goeth before the administration of the Sacrament. First, men are taught to repent of their sinnes

sinnes, and believe the Articles of the Christian faith, and after they have made confession of the one, and profession of the other, then they are to be received into the Church by baptisme. This course was taken by the Apostles in the beginning, and must at this day be taken by those who are sent into *Turkie*, or the East or West *Indies*, to convert *Pagans*, or *Mahumetans*, or unbelieving *Jewes* to the Gospel. They are to baptize none before they have taught them the principles of Christian religion; but after the Gospel is planted, and the parents are believers, and received into the Church by baptisme, their children are first to be baptized, and afterwards taught so soon as they are capable of teaching.

They argue from examples after this manner: such are to be baptized, who with the *Jewes* in *Jerusalem*, *Mat. 3.6.* *Confesse their sinnes*; who with the *Profelytes Acts 2.41.* *gladly receive the word*; who with the *Samaritans, Acts 8.6.* *give heed to the word preached*; who with those of *Cornelius* his family, *Acts 10.44.* receive the Holy Ghost by the hearing of the word; who with *Lydia*, *have their hearts opened to attend the things that are spoken by the Apostles, Acts 16.14.* who with the *Gaoler*, *heare the word preached*, and seek after the means of salvation, *Acts 16.30.* But children can neither confesse their sinnes, nor attend to the Word preached, nor actually believe, nor desire baptisme: they therefore ought not to be baptized.

Object. 3.

But we answer, all that can solidly be concluded from these examples is but this in the affirmative; all such who were so qualified as these were, *viz.* hearers of the Gospel, penitent sinners and true beleivers, unfaindly desiring the means of their salvation, ought to be admitted into the Church by baptisme, which we freely grant: but they cannot conclude from these examples negatively, that none other ought to be christened, no more then it will follow, that those of *Cornelius* his family received the gift of the Holy Ghost, and spake with divers tongues before they were baptized with water; therefore none but such who have received such gifts of the Holy Ghost may and ought to be baptized. To confesse sins, and actually professe faith makes a man more capable of baptisme; yet dumbe men who can doe neither, if they have a good testimony of their life and conversation, and by signes make it appear they unfaindly desire the Sacraments, may receive them.

Sol. 1.

Secondly, if there be any force at all in an Argument drawne from examples affirmatively, it must be from examples in the like kinde; as from men to men, and from children to children; not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apostles times were covered in the Church, therefore men ought to be so: or men may speak in the Church, therefore women may: or children are usually fed with milk and not strong meat, therefore men in riper yeares ought to use such diet: no more will it follow, men in riper yeares, who are capable of instruction ought to hear the Word, to give their assent thereunto, and enter into a strict covenant with God to leade a new life before they have access to the Font. Therefore the like duties are required of children, who have not yet the use of reason, nor knowledge of good or evil. By this reason they might starve children because the law is, *He that will not labour let him not eat.* It holds in men, but no way in children, who are not able to labour in any calling by reason of the infirmity of their joynts, and want of reason and understanding.

2.

Baptisme is a seale of the righteousness of faith, therefore it ought to be administered only to believers; else we set a seale to a blank. But children are no belie-

Object. 4.

Sol. 1.

vers, nor can be while they are such, because they cannot understand the word nor give assent thereunto. *Ergo*, children ought not to be baptized.

But we answer, that Unbelievers or not believers may be either taken for, first, such as when they hear the Word of God, reject it: or secondly, such who neither have meanes to heare it, nor desire it; such unbelievers are to be excluded from baptism. For to give baptism to such, were worse then to set a *seale in a blank*, it were to *give holy things to Dogs*, and *cast pearle before swine*. Or thirdly, for such who are borne within the precincts of the Church, and care is taken that they shall be taught the principles of faith, as soon as they are capable thereof. These though they cannot give yet an actuall consent to the mysteries of faith, are not to be re-armed infidels or unbelievers positively, but negatively only; and we ought in charity to believe, that they will actively believe as soon as they shall have use of reason, and God by his Spirit shall open their hearts to attend to the Word preached: to unbelievers in this latter sense, as circumcision, the seale of the righteousness of faith under the law was given, so may baptism though not in token of their present, yet of their future faith.

2.

* *Adhuc in utero positus spiritus accepi gratiam designavit; habuit intelligendi sensu qui exultandi habebat affectum.*

Call. 1. 4. in stirpe. 1. 6. Quos pleno lucis sue fulgore illustraturus est Dominus, cur non iis quoque in presentia, si ita libuerit, utique semilla irradiaret?

* *L. 1. de pec. mer. & remis. c. 9. Datus spiritus occultissimam gratiam, quam etiam latenter infundit & parvulis.* * *Synag. dist. par. 2. c. De bapt. utraque ipsi inest aliam primo non secundo, in semine non in messe, in radice non in fructu; interna spiritus virtute, non externa operis demonstratione.*

Secondly, the children of the faithfull parents whom the Apostle calleth holy, receive some measure of grace even in their infancy, as the text saith expressly of St. John Baptist, *he shall be filled with the Holy Ghost from his mothers wombe*, Luke 1. 15. *as Elizabeth heard the salutation of Mary, the Babe sprang in her wombe*. Upon which words, * Ambrose commenting, saith; *John Baptist, while he was yet in his Mothers wombe, received the grace of the Holy Ghost, and his leaping with joy argued some sense and apprehension of that joyfull message*.

Now, such children that dye shortly after baptism have the full sight of Gods face in Heaven, why may they not have some glimpse of it even while their soule is in their body? * *S. Augustine* is confident, that God after a most hidden manner infuseth his grace into children; and in his 57 Epistle ad Dardanum, it is a wonderfull thing, yet true, that God dwells not in some who know him, as the Philosophers, Rom. 1. and he dwelleth in some who know him not, as in Infants baptized. We may safely therefore conclude with * *Tilanus*, children have faith as they have reason; in the seed, though not in fruit; in the root, though not in the leaf; in some inward operation, though not in any outward expression.

Obiect. 5.

They argue also, *ab absurdo*, indeed absurdly, after this manner: *signum frustra datur non-intelligenti*, it is a vaine and absurd thing to administer the Sacrament to such as know not what it means; as it is to no purpose to present a beautifull picture to a blinde man, or sound a silver Trumpet in a deafe mans eare, or minister physick to a dead body. But children know not what the Sacrament meanes: when the cold water is poured on them, they are offended with it, and expresse their dislike with crying and teares: therefore tis in vaine to christen children.

Sol. 1.

But we answer; in this objection the Anabaptists Gyant-like fight with God. For if there be any force in this Argument at all, it will be as available to overthrow the circumcising of children instituted in the old Law by God himselfe, as their baptism in the new. For the children among the *Jewes* under the law, who were circumcised the eighth day, knew no more what Circumcision meant, then ours doe what Baptisme;

Baptisme; only they felt the pain of the knife, as these do the coldness of the water, yet were they circumcised by Gods expresse command. Will they say, that Christ uttered many Parables, and wrought many signes and wonders before his Disciples and other of the Jewes in vaine, because at the present they understood them not, though afterwards they understood them, and made singular use of them? In like manner dare they affirme that Christ did in vaine lay his hands upon children and blesse them, because children knew not what it meant? or that Ministers in vaine baptize them, because at that time they know not what it signifieth, or why it is done?

Secondly, it is not in vaine to offer to any that which may doe them good, whether they be sensible of it or no. Physick is ministr'd to children, naturall Fooles, and mad men, to cure them, although in the case they are in they have no knowledge what good it may doe them. A man that is in a swoon hath strong water powred downe his throat, even when he is past sense, and it fetcheth him againe: so though children perceive not what they receive, yet the Sacrament may be and is soveraigne unto them for their soules health.

Thirdly, though children for the present understand not why they are baptized, and what is undertaken for them, and what fruit they reape by baptism, yet order is taken by the Church, that as soon as they come to yeares of discretion and actual use of reason, they shall understand and be perfectly instructed in this mysterie; and that which is done to them in their infancy, after they have notice of it will be altogether as beneficiall unto them, as if they had knowne it at the time when the Sacrament was administred unto them.

They argue from the effects of baptism; baptism is the *broet of regeneration*, the *burying of the old man*, the *putting on of Christ*, the *putting away the filth of the flesh*, with a *confident demanding of a good conscience*. But children are not regenerated nor renewed in their minde, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conscience out of a certain perswasion of faith: therefore they ought not to be baptized.

Object. 6.

But we answer, the texts of Scripture upon which they ground their argument, namely, *Coloss. 2. 11, 12. Tit. 3. 5. Heb. 10. 22. 1 Pet. 3. 21.* containe in them high commendations of baptism; but no prohibitions of administring it to children: for all these effects the Spirit of God produceth in all the elect that are baptized, but not all at an instant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptism, but perfected afterwards, unless the party immediately dye after baptism, when no doubt God supplieth that by the extraordinary work of his Spirit, which ripen yeares with the ordinary meanes of faith would have brought forth, if God had spared them life. Children are regenerated by the impression of Gods image in their soule, which in proceesse of time shineth most bright in them by supernaturall light in the understanding, and purity in the heart, and conformity in their lives to the law of God: they are also purged from the guilt of their sinnes, and Christs righteousness is imputed unto them; though they have no sense or feeling thereof till God worketh powerfully upon their hearts by the preaching of the Word, and they apprehend Christs merits by an actual faith. As a flower in the winter lyes hid underground in the root, which at the Spring mooveth forth the leaves thereof; so in children that are baptized there remains that root of sanctifying grace in their hearts; which as open yeares putteth forth the leaves thereof by a holy profession, and bringeth forth fruit by a godly conversation.

Sol.

They

Obj. 7.

They argue *a pari*; if the Sacrament of Baptisme be to be administred to children, then also the Sacrament of the Lords Supper; for both are seales of the same Covenant. But the Supper is not to be administred unto infants; therefore neither is Baptisme.

Sol.

But we answer, that the inference is not good: for though both are seales of the Covenant of grace, yet there is a three-fold disparity in them, which looseth the sinews of the argument.

1.

First, Baptisme is a seale of our new birth; but the Lords Supper of our growth in grace and ghostly strength: baptisme is a sacrament of initiation, the Lords Supper of perfection. Now it will not follow, that because a puny or novice may or ought to be admitted to the lowest form in the school of Christ; therefore he may and ought to be set in the highest: the Lords Supper is strong meat, and not milk, and therefore no fit meat for sucklings.

2

1 Cor. 11. 26.

Secondly, the Sacrament of the Lords Supper was instituted for the commemoration of Christs death; *As oft as ye eat of this bread, and drinke of this cup, saith the Apostle, ye shall declare the Lords death till he come.* But children neither can apprehend nor shew forth Christs death; therefore that Sacrament is not ordained for them.

3.

Thirdly, before the receiving of the Lords Supper every one is required to examine himselfe, which children cannot doe. But before baptisme there is no such examination required; though if any in riper years be converted to the Christian faith, it is most requisite that he be examined by the Minister who baptizeth him, and that he be able to give a good account of his faith: but every one who is fit to be baptized, is not presently to be admitted to the Lords Table without precedent preparation, and a more strict examination of himselfe, both concerning his growth in faith, and sincerity of repentance, and unsained charity, with an earnest desire of that heavenly repast.

Obj. 8.

They argue from Christs example, who was not baptized till he was thirty years of age.

Sol. 1.

But we answer, that Christs example alone without a precept doth not bind us. For Christ neither instituted nor administred the holy Supper till the day before his death, and then he both administred and received it after Supper, and that with his Apostles onely: yet we are not bound, either to defer our receiving to the day before our death, or to administer the *Eucharist* after Supper, or to participate onely with such a number, and those Priests or Ministers of the Gospel.

2.

Secondly, Christ in his infancy was circumcised, Circumcision then being in force, neither was Baptisme then instituted; but now Circumcision is abrogated, and Baptisme succeeds in the place thereof.

3.

Thirdly, though Christ were not baptized in his infancy for the reasons above alledged, yet was he baptized (if I may so speak) *in the infancy of baptisme it self.* For, as soon as *John* began to baptize, Christ came unto him, and required baptisme of him. When the fulnesse of time was come, in which God appointed to manifest him to the world, and appoint him our teacher by a voice from heaven; *This is my beloved Son in whom I am well pleased, hear him.* According to whose example, we ought not to defer our baptisme; but, upon the first opportunity offered unto us, receive that seal of our new birth in Christ, and admission into his Church,

Childrens Baptisme justified.

45

I conclude the answer to this argument with an observation of * *Gastus*; that Christ, because he was Lord both of the people in the Old Testament, and of them in the New, therefore he would receive the Sacraments of both; and was both circumcised in his infancy, and baptized also as soon as baptisme was in force.

Since the examination and confutation of the second Article of the *Anabaptists*, there came to my hands a small pamphlet dedicated to the House of Commons, intituled, *The vindication of the royall commission of king Jesus*: wherein the author, *Francis Cornwell*, Master of Arts, and sometimes student of *Emmanuel Colledge in Cambridge*, frameth many arguments against the ordinance of the Church in baptizing infants. Of which I may truly say, as *Martiall* doth of *Cacilius*, who made divers dishes of one and the selfe-same kinde of course root.

*Atreus Cæcilius cucurbitarum
Sic illas quasi filias Thyestæ
In partes lacerat secaturque mille:
Gustu protinus has edes in ipso,
Has prima feret, alterave mensa,
Has æna tibi tertia reponet:
Huic seras Epidippidas parabit:
Hoc lautum vocat, hoc putat venustum
Unum ponere ferculus tot affem.*

“Thou cheatest my stomach with variety of dishes, in all which there is but one
“sory root dressed after a divers manner, and in all of them not a half-penny worth
“of good and solid meat. So this new Anabaptistickal *Proselyte* endeavours to cheat
the judgement of the Reader with variety of Byllogismes and Enthymemes, in which
there is but one or two arguments at most propounded in divers forms, and in all
of them not the weight of one solid reason; the summe and effect of his whole
book is contained in the title-page, wherein he affirmeth, that the christening of
children doth *universally oppose the commission granted by King Jesus, Matth. 28.*
19, 20. Mark 16. 15, 16. and that *Pedobaptisme is a Popish tradition*, brought into
the Church by *Innocentius* the third; upon these two notes hee runnes in division
through his whole book. The first hath no colour of probability, and the latter is
a grosse and ignorant untruth: if the baptisme of infants oppose the commission
granted by Christ, *Mat. 28.* either it opposeth it in words or in sense; not in words,
for there is no mention at all of children in either of those texts, much lesse any
prohibition of baptizing them: neither doth it oppose it in sense; for the mean-
ing of our Saviour there apparently is, that his Apostles and their successors
should goe and convert all Nations, and plant Christian Churches in them: first,
teaching them the Gospel and principles of Christian Religion, and after admini-
sting the Sacraments unto them; which they have done accordingly: first, tea-
ching the parents and baptizing them; and after their children into their faith. But
the objection from these texts is fully answered, and retorted in the end of the con-
ference, and in the solution of the first argument brought by the *Anabaptists* in
this section. And therefore I come briefly to examine his second assertion or ra-
ther *assertion* of the whole Christian world in these words in the frontispice of
his book, *Against the Antichristian faction of Pope Innocentius the third, and all
his followers, that exacted by a decree, that the baptisme of the infants of beleev-ers
should*

* *L. de exord.*
Anabapt. p. 340.
Christus simul cir-
cuncisus & bap-
tizatus est, nempe
Dominus ambrosii
populorum, ideo &
sacramenta ambo-
rum assumpsit.

Should succeed Circumcision. These words virtually contain this proposition, that the christening children is the practice of an Antichristian faction, which was brought first into the Church by the decree of Pope *Innocentius* the third. Of which enunciation I may say as *Tertullian* doth of the Chameleon, *quot colores, tot dolores*: or rather, *quot diſta, tot malediſia*; ſo many words as there are, ſo many groſſe errors and ſcandalous reproaches. For the baptizing infants is not the practice of a faction, nor of a party, but of the whole; not Antichriſtian, but truly Chriſtian Church. Neither was introduced by *Innocentius* the third, but is of farre more ancient date, and was derived even from the times of the Apoſtles themſelves.

First, it is well known that the *Greek* and *Latine* Churches, or the *Eastern* or *Western* were the *membra dividenda* of the whole Church; and that the christening of infants was approved of and practised by the *Greek* Church, is evident by the testimonies of *Origen* hom. 8. upon *Leviticus*, and 14. of *Luke*: and *Gregorie Nazianzen*, orat. 40. in bap. [* *What wilt thou say of Infants that neither experimentally know the grace of Baptisme, nor the losse by want thereof? Shall we baptize them? Yes, by all means, if there be any danger; For it were better that they should be sanctified, though they be not sensible thereof; than to goe out of this world without the seale and badge of their initiation into Christianity.*]. And that it was likewise approved and practised in the *Latine* Church, is clearly collected from *Ambrose*, lib. de *Abrahamo Patriarcha*, *Ierem.* com. Delag. l. 3. *Augustin.* l. 10. de *Gen. ad lūc.* c. 23. *Cyp.* ep. 59. ad *Fidum*. Now if the *Greek* and *Latine* Churches were Antichristian, where were there any Christians in the world?

Secondly, Pope *Innocentius* the third, as it is well known to all the learned, lived in the twelfth age of the Church, and flourished about the year 1215. in which year he called the great Council at *Lateran*. Before him *Gregory* the great (whom *M. Cornwall* himselfe allegeth, p. 11. out of *M. Fox* in his book of *Martyrs*) about the year of our Lord 590. above five hundred years before *Innocentius* the third, resolved *Ausine* the Monke, that in case of necessity infants might be baptized as footmen they were born: and two hundred years before *Gregory*, *S. Ausine* wrote a *Treatise de baptismo parrulorum*, and for the lawfulness thereof, in his 28. Epistle, and in his third book de *pecc. mer. & remis.* and by occasion elsewhere also allegeth a testimony out of *S. Cyprian* to that purpose, who wrote in the year of our Lord 250. nay, which is most considerable, *Origen* in his Comment upon the Epistle to the *Romans*, c. 6. b. 5. (quoted by *M. Cornwall* himselfe, p. 10.) affirmeth in expresse terms, that the Church from the Apostles received a tradition to baptize children: whence I thus frame my argument.

All Christians ought to hold the traditions which have been taught them by the Apostles, either by Word or Epistle, *2 Thess. 2. 15.*

But the baptizing of children is a tradition received from the Apostles, as O-
rigen affirmeth, *10. sup. eis. & Augustin. l. 10. de Gen. ad lit. c. 23. & de bapt.*
cont. Donatist. l. 4.

Ergo, the baptizing of children ought to be retained in the Christian Church.

Thus M. Cornwall hath found a fair thread, of which a strong cord may be made to brangle his own assertion.

Yea, bee Mr. Cornwall chargeth all Ministers deeply to answer this his negative demonstration, saying, That the learned English Ministry would inform me, lest my blood, but shall cry aloud from heaven for vengeance, for not satisfying

"satisfying a troubled conscience: how shall I admit or consent to the admittance
 "of the Infant of a beleever to be made a visible member of a particular Congre-
 "gation of Christs body, and baptized, before it be able to make confession of
 "its faith and repentance, lest I consent to separate what God hath joyned to-
 "gether?

"That which God hath joyned together, no man ought to separate.

"But Faith and Baptisme God hath joyned together, *Mar. 16. 16. Acts 8.*

"*37, 38. & 18. 33, 34. Gal. 3. 27. Ephes. 4 5.*

"*Ergo*, Faith and Baptisme no man ought to separate.

ANSWER.

This argument is so far from a demonstration, that it is not so much as a topickall syllogisme, but merely sophistickall, therein any who hath ever saluted the Universi- ty, and hath been initiated in Logick, may observe a double fallacy.

The first is, *fallacia homonymia*, in the premises.

The second is, *ignoratio elenchi*, in the conclusion.

First, the *homonymia* or ambiguity is in the term[*joyned together*]: for the mean- ing may be either that faith and baptisme are *joyned together in precept*, in Christs precept, and that no man denieth: all that are commanded to be baptized, are re- quired to beleave; and all that beleave, to be baptized: or *joyned together in sub- ject*, that is to say, all who are baptized have true faith, and that none have true faith but such are baptized; in this sense it is apparently false, and none of the texts alledged prove it, for the these on the crosse had faith, yet not the baptisme we speak of; as also the * Emperour whom S. Ambrose so highly extolleth in his fune- rall, and many thousands besides; again, *Julian*, the Apostata, and all others, who after they came to years, renounced their baptisme and Christian profession, had baptisme, yet no true faith; which as M. *Cornwell* himselfe will confesse, can- not be lost totally or finally.

* *Valentinian*.

Secondly, in the former syllogisme there is *ignoratio elenchi*; he concludes, nor the point in question, they who most stand for the baptizing of children will not have faith and baptisme severed: for they baptize children into their fathers faith, and in the name of the Father, Sonne, and holy Ghost, and take sureties that when they come to years of discretion they shall make good the profession of the Christian faith which was made by others at the fount in their name, and for them: nay, so far are they from excluding faith from Infants that are baptized, that they be- lieve that all the children of the faithful, who are comprised in the covenant with their fathers and are ordained to eternall life, at the very time of their baptisme receive some hidden grace of the Spirit, and the seeds of faith and holiness, which afterwards bear fruit in some sooner, in some later. Neither is this any paradox or new opinion: for S. *Jerome advers. Lucifer*, and *Austine*, *ep. 57. ad Dard.* and *Zanchius de tribus Elohim*, affirm, "That the holy Spirit moveth upon the wa- "ters of Baptisme, and, that as the Spirit in *Genesis 1. 2.* rested upon the waters, "*incubabat aquis*, that he might cherish and prepare them for the producing of li- "ving creatures, so the holy Ghost resteth upon the waters of Baptisme, and sits "*as it were abroad* upon them, and blesteth them, and thereby doth cherish the "*regenerate and animate the elect.* S. *Leo* speaketh most elegantly and fully to this point in his Sermons on the birth of Christ, *omni renascenti aqua baptis- matis*

Ser. 4.

Ser. 5.

matris instar est uteri virginis, eodem sancto Spiritu replente fontem qui replevit & virginem; & peccatum quod ibi evacuavit sacra conceptio, hic mystica tollit ablutio. And serm. 5. factus est homo nostri generis ut nos divina natura possimus esse consortes: originem quam sumpsit in utero virginis; posuit in fonte baptismatis: dedit aqua quod dedit matri: obumbratio Spiritus qua fecit ut Maria pareret salvatorem, facit ut regeneret unda credentem: "To every regenerate Christian the water of Baptisme is in stead of the Virgins wombe, the same Spirit replenishing the font which filled the Virgin; and the sinne which there his holy conception prevented or evacuated, here the mysticall ablution takes away. And againe, "Christ was made a man of our nature, that we might be made partakers of his divine nature; the birth or originall which he took in the Virgins wombe, hee hath put in the font of Baptisme; he hath given that to the water which he gave to his mother; by the like over-shadowing of the Spirit the water regenerates a beleever, whereby Mary brought forth a Saviour.

As for the rest of his arguments, they are like rotten wyer, they will not endure the straining, and they are already broken in pieces by another. See the declaration against the Anabaptists printed at London for R. W. 1644.



A Confutation of A. R. his TRACTATE,

Intituled,

The Vanity of Childrens Baptisme.

Eraf. Adag.

THe presse now adayes is like *Africa*, *semper aliquid apportat novi monstri*, it brings forth every day some new monster; amongst which one of the most ugly and unshapen is a Treatise printed by A. R. of *The vanity of childish baptisme: Quis furor O crues! qua tanta licentia prae!* O the impiety of the men of these times, the more to be condemned by all after-ages, by how much they condemn the piety and devotion of the former! An ordinance of God, and most holy Sacrament instituted by Christ, and from the dayes of the Apostles even to this present age administred by the whole Church to the children of beleivers is tearmed by the vain author of this Treatise, upon weak and childish reasons, vain and childish. Is every action childish whereof children are the subject? Then was Circumcision childish, and the protection of Angels is childish, and the imposition of hands, and benediction of our blessed Saviour (I tremble to speak it in the language of this black-mouthed Treatise) will be concluded to be vain and childish. For the Sacrament of Circumcision by Gods commandment was administred to children, the Angels of heaven are childrens guardians, and our Redeemer himselfe took *children in his arms, laid his hands upon them, and blessed them*. And if he commanded children to be brought unto him, shall we not bring them to the Church? If he embraced them, shall not we receive them into his family? If he *laid his hands on them*, shall not

Mat. 18. 10.
Mar. 7. 10.

not we wash them in his sacred font? If hee blessed them, shall not we pray for them? and after a religious manner consecrate them unto him, and make them free of the City of God according to *Abrahams* copy, *I will be thy God, and the God of thy seed?* *Herod the Asealonite*, and *Richard the third, K. of England*, were branded with a note of infamy and barbarous cruelty to allages, the one for stifling the young Princes of the blood and heirs of the Crown of *England*, the other for massacring the infants in *Bethlehem* and the confines thereof; yet those bloody tyrants deprived those sweet babes onely of their temporall life: of how much deeper die is their sinne, who by their soule-murthering doctrine and practice endeavour to deprive the heires apparent, not of an earthly, but a celestiall crown, and all the children of the faithfull throughout the whole Christian world of the ordinary means of eternall life? Whatsoever fair varnish hath beene of late put upon this Heresie, it seemed so horrid and abominable in the eyes of our predecessours and other reformed Churches, that they inflicted the severest punishments upon the obstinate maintainers thereof that they could devise.

At *Zurick*, after many disputations between * *Zuinglius* and the *Anabaptists*, the Senate made an Act, that if any presumed to re-baptize those that were baptized before, they should be drowned.

At *Vienna*, many * *Anabaptists* were so tyed together in chains, that one drew the other after him into the river, wherein they were all suffocated. *Vide supra* p. 41.

Here you may see the hand of God in punishing these sectaries some way answerable to their sin according to the observation of the wise man, * *quo quis peccat eo puniatur*, they who drew others into the whirl-pool of error, by constraint draw one another into the river to be drowned; and they who prophaned baptism by a second dipping, rue it by a third immersion. But the punishment of these *Catabaptists* we leave to them that have the Legislative power in their hands, who, though by present connivence they may seem to give them line: yet, no doubt, it is that they more entangle themselves and more easily be caught. For my part, I seek not the confusion of their persons, but the confutation of their errors, two whereof *A. R.* undertaketh strenuously to defend.

Dominici in Ropolsteyne decreverunt Anabaptistas cauterio notari, stigmataque dominorum in quarum terra peccassent bene expressa gerere.

The first is the necessity of dipping in Baptisme: dipping (saith he) in his title-page is baptizing; and baptizing dipping: and p. 8. the institution of Christ requireth that the whole man be dipped all over in water. This he endeavoureth to prove out of *Mark* 1. 8. & *John* 1. 26. and *Plutarch* l. de superstitione, *Γάττιον* οὐδ' αὖτ' οὐκ εἰς βάπτισμα, and *Acts* 11. 16. c. 8. 38, 39. *Philip and Eunuch went down both into the water*, and *Mat.* 3. 16. *Christ went with John into the water*, p. 11. and *Col.* 2. 12. *buried with him in baptism*, and *Rom.* 6. 4, 5. *were buried with him by baptism* into his death. Now let any man (saith he) that is not quite fallen out of his reason judge whether washing or sprinkling the face with water, or dipping the whole man into water, doth answer all these texts of Scripture.

I answer, this is a weak and childish fallacy. For, *ex particulari non est syllogizari*, no man in his right wits will conclude a generall from a particular, as he doth here. Some men that were baptized went into the river, therefore all that are bap-

Gen. 17.7.

* *Gastius de Anabaptis* exord. l. 1. 8. Post decimam collationem decrevit Senatus Tigurinus aquis mergere eum qui meruerit baptismum eum qui primis emerferat. * *Gast* p. 78, l. 1. Uno die multi ob Catabaptismum submersi sunt: funibus enim ita ligati erant, ut alter alterum post se traheret, donec omnes precipites ruerent suffocarenturque.

* *Gast* p. 310. *terra peccassent*

Psalm 124,

Mat. 3. 11.
Acts 1. 5.
Acts 2. 3.
Mark 7. 4.
1 Cor. 10. 1.
Mark 10. 38.

tized must doe so ! The word *baptizo* sometimes signifieth to dip, therefore it al-
ways signifies so ! Although in the places alledged the proposition *is* signifieth
not in, but *with*; as the words immediately following *in water* make it
plain, and therefore both the *Geneva* and the last translation render the words, not,
I have baptized you in water, but he will baptize you in the holy Ghost; but, *I have*
baptized you with water, and he will baptize you with the holy Ghost. And in the
19 of the Revel. 21. *verf.* it is in the originall *et in ignem*, that is,
word for word, they were slain in the sword, yet must it be translated, they were
slain with the sword, not, in the sword. Nowwithstanding I grant that Christ and
the Eunuch were baptized in the river, and that such baptisme of men, especially in
the hotter climates, hath been, is, and may lawfully be used; yet there is no prooffe
at all of dipping or plunging, but onely washing in the river. But the question is,
whether no other baptizing is lawfull; or whether dipping in rivers be so necessary
to baptisme, that none are accounted baptized but those who are dip't after such a
manner; This we say is false, neither doe any of the texts alledged prove it. It is
true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apo-
stles were *baptized with fire*, yet were they not dip't into it: tables and beds are
said in the originall to be *baptized*; that is, washed, yet not dip't. The *Israelites* in
the wilderness were *baptized with the cloud*, yet not dip't into it: the children of
Zebedee were to be *baptized with the baptisme of blood* wherewith our Saviour was
baptized, yet neither he nor they were dip't into blood. Lastly, all the Fathers speak
of the baptisme of tears wherewith all penitents are washed, yet there is no dip-
ping in such a baptisme. As for the representation of the death and resurrection,
that is not properly the inward grace signified by baptisme, but the washing the
soule in the laver of regeneration, and cleansing us from our sins. However, in the
manner of baptisme, as it is administered in the Church of England, there is a re-
semblance of death and the resurrection. For, though the childe bee not alwayes
dipped into the water (as the Rubrick prektibeth, save onely in case of necessity)
which would be dangerous in cold weather, especially if the childe bee weake and
sickly: yet the Minister dippeth his hand into the water, and plucketh it out when
he baptizeth the infant.

The second error of the *Anabaptists*, which A. R. strenuously propugneth, is their
decrying down *pædo-baptisme*, and withholding Christs lambes from being bathed
in the sacred Font. This foule error, or rather Heresie, (for it is condemned for such
both by the primitive and the reformed Churches) hee endeavoureth to blanch in
part, if not to quite clear from all aspersion, and justifie by foure arguments, which
I will propound in his own words, that he may not say, *I shoot his arrows without*
their heads: the first I finde p. 27.

PART I.

"The administration of baptisme which hath no expresse command in Scripture,
"and which overthrowes or prevents the administration of baptisme which is ex-
"presse commanded in Scripture, is a meer device of mans brain, and no baptisme
"of Christ.

"But the administration of baptisme upon infants hath no expresse command in
"Scripture, and it overthrowes or prevents the administration of baptisme upon
"disciples (or beleevers) which is expresse commanded in Scripture, Mat. 28. 19.
"Mark 16. 16. Joh. 4. 1, 2. Acts 2. 38. and 8. 37.

"There

"Therefore the administration of baptisme upon infants is a meer device of mens brain, and no baptisme of Christ.

This Argument stands as it were upon two legs, and both of them are lame; the one is, that nothing may be done in the worship of God without expresse command in Scripture. This is an ignorant and erroneous assertion. For first, there is no expresse precept in Scripture for believing and acknowledging in *terminis* three Persons in the unity of the Deity; and yet *Athanasius* saith in his *Credo*, that whosoever believeth not, and *worshipeth not the Trinity in unity, and unity in Trinity, shall perish everlastingly*. Secondly, there is no expresse command in Scripture to confesse the Holy Ghost, to proceed from the Father and the Son, *tantum distinctis personis*: yet it is not only an article of religion in the Church of England, but also set down in the confession of the *Anabaptists* lately printed. Thirdly, there is no expresse precept for the abrogating of the Jewish Sabbath, and religious observing the Christian: yet no *Anabaptists* hold themselves bound to keep holy the Saturday or Jewish Sabbath: neither have they yet (to my knowledge) opposed the observation of the Lords day. Fourthly, there is no expresse precept in Scripture for womens receiving the Sacrament of the Lords Supper. For though the word *ἀρτοῦ* used by the Apostle (*Let a man examine himself, and so let him eat of this bread and drink of this cup*) is a common name to both Sexes: yet the Apostle useth the masculine article, *ὁ*, not *ἡ*, and *ἐσθιτω*, not *ἐσθω*, and so there is no expresse command but for men; yet no *Sectaries* upon record, no not the *Anabaptists* themselves exclude women from the holy Communion. Fifthly, there is no expresse precept for re-baptizing those who in their infancy were baptized by a lawful Minister, according to the form prescribed by our Saviour, in the name of the Father, and of the Son, and of the Holy Ghost; nay rather there is an expresse prohibition in the words of the Apostle, *one faith, one baptisme*; and in that clause of the *Nicen Creed*, *I believe one baptisme for the remission of finnes*: yet re-baptizing is a prime article of the faith of this Sect, from whence they take their very name of *Anabaptists*, that is, re-baptizers. If *A. R.* here will stretch expresse precept to any thing that is commanded in Scripture, either immediately or mediately, either in particular or in generall, either in plain or direct termes, or in the true sense of the text: so, I grant all the four former orthodox tenents may be proved by Scripture. And so also I have before proved the lawfulness of baptizing children, though there be no expresse Scripture for it *in terminis*.

1 Cor. 11. 28.

Ephes. 4. 5.

The other leg also upon which his argument standeth, is as lame as the former. For the baptisme of infants no way overthrowes or prevents the baptizing of any disciples or believers instructed in the mysteries of salvation, of whom the texts alleged are meant; but the re-baptizing of such who were before baptized in their infancy (which re-baptizing is no where commanded in Scripture:) and as, if all nations were converted to the Christian faith, there needed no more conversion, so, if all were admitted to the Church by baptisme in their infancy, they should need no other admission by re-baptizing of them; but there will be always some to be converted till the fulnesse of the Jewes and Gentiles also is come in, and till then there will be use of that precept of our Saviour, *Math. 28. Go teach all Nations, baptizing them*. The second Argument of his against *pædo-baptisme*.

PART. 2.

'The second I finde p.20. If they ground the baptizing children from the institution of circumcision, then they ought to observe it in every thing, and baptize males only, and that precisely on the eighth day.

Ansiv.

This argument is fallacious and childish; called in the Schooles *fallacia accidentis*, as when a Sophister argueth on this wise, *If thou didst eat that which thou boughtest in the market, thou didst eat raw flesh; but thou confessest thou didst eat what thou boughtest, therefore by thine owne confession thou didst eat raw flesh.* The Argument is capatious and fallacious, wherein the Sophister subtilly argueth from the subject to the accident, from the substance to the circumstance; it is true, he ate what he bought in substance or kinde, were it flesh or fish; but not in what quality or condition he bought it, for he bought it raw, he ate it rost or boyld: in like manner M. Bradbourn fallaciously argued before the High Commission for the observation of the Saturday or Jewish Sabbath. What the Jewes were commanded in the fourth Commandement, that we Christians are bound to performe. But the Jewes were commanded to keep holy the fourth day from the Creation; therefore we Christians are bound to keep that day. In this syllogisme, as in the former, there is *fallacia accidentis*. For the Sophister (as I noted before) argueth from the substance to the circumstance, from the same day *specie*, to the same day *numero* in the week. It is true, we Christians are bound by vertue of that command to appoint a certain day for the publick service of God, and no lesse then one in seven, or a seventh day every week, yet are we not bound precisely to keep that seventh day, *viz.* from the Creation which they did. The *Quartodecimani* used a like Sophisme; if our Easter succeed the Jewish Passeeover, then we ought to keep the 14 day precisely as the Jewes do. But our Christian Easter doth succeed the Jewish passeeover, therefore Christians ought to keep their feast of Easter precisely on the 14 day of the month, whether it fel on the first day of the week or not. In like manner A. R. argueth, *If baptisme succeed circumcision, then all children ought to be baptized on the eighth day:* this wil not follow, no more then that children ought to be baptized in the same part where they were circumcised. The answer is very easie: the one Sacrament is to succeed the other in substance, but not in each circumstance; their circumcision was expressly confined to the Males and to the eighth day, so is not baptisme. Only it will follow, that because Circumcision was administred to the Infant as soon as it was capable thereof, or could receive the Sacrament without danger; therefore children ought to be baptized, as soon as conveniently they may. And this is agreeable to the resolution of S. Cyr. 1400. yeares agoe in his *Epistle to Fidus*, and of a Councell held at *Africk* in his dayes.

'The third Argument I finde p.25. None may be warrantably baptized untill they doe manifest and declare their faith by profession thereof; this is apparent by the doctrine and practice, First, of *John*, *Matth.* 3.6, 8, 9. *Mar.* 1.4. Secondly, of Christ and his Apostles, *John* 3.22. compared with the 4.1, 2. *Acts* 2. 20, 41. and 8. 36, 37. and thirdly, by the tenour of the commission, *Mat.* 28. 19. *Mar.* 16. 15, 16.

ANSWER.

Though the sinews of this Argument have been cut before, and the texts allea-
ged answered, yet for the further satisfaction of the Reader, I further adde.

First,

First, that none are required to manifest and declare their faith before baptism, but such who have been taught, and have use both of reason and speech. For the rule of the Scooles, *nemo tenetur ad impossibile*, holdeth in all Sacramentall acts as well as others: neither can they thence infer, that children therefore ought not to be baptized, because they can make no declaration of their faith; no more then it will follow, that children ought not to eat because they cannot labour for their living. For though the Apostles rule be generall, *Let him not eat that will not labour*: yet all agree, it must be understood of such as are able to labour; so likewise all the texts of Scripture which require confession of faith must be understood of such who have the use of reason, and of the tongue wherewith they may confesse.

2 Thess. 3. 10.

Secondly, children make profession of their faith and repentance both at their baptism by their sureties, and, if they live to years of discretion, in their owne persons.

PART 2.

“The last argument I finde p. 30. The administration of baptism which overthrows the very nature of the covenant of grace, and the whole Gospel of Christ, is Antichristian and abominable. But the administration of baptism upon infants doth so, because it stands upon the ground and interest which they have in the covenant (by naturall generation only, or by the meer profession of faith in the parents or sureties) without faith in their own persons, whereby faith is made void, and the promise (which is the Gospel and object of faith) is also made of none effect, and so the preaching thereof becomes uselesse and vaine also, Rom. 4. 14.

“Therefore the administration of baptism upon Infants is Antichristian and abominable.

ANSWER.

Here is thunder without lightning: thundering in the conclusion, the baptism of Infants is Antichristian and abominable: but no lightning in the premises, no proof at all that the christening children overthroweth the nature of the covenant of grace, and the whole Gospel of Christ. For that which is built upon the covenant of grace, to wit, *I will be thy God, and the God of thy seed*, and is nothing else but the setting to the seale of the covenant of grace upon pre-supposition of faith present or future in the person of him that is baptized, can be no overthrowing of that covenant, but a confirmation and establishing of it rather. If we taught that children were heirs of the covenant by the law, then, as the Apostle teacheth us, *we should make faith void, and the promise of none effect*. But now, sith we teach, that *Abraham*, the father of the faithfull, and all his seed are heirs of the kingdome of Heaven, not through the law, but through the righteousness of faith, we confirme the Covenant of faith, and in the christening of children accomplish the promise, *Acts 2. 39. The promise is to you and to your children, and to those that are afar off, and to as many as the Lord shall call* by the ministry of the Gospel into his Church. Yea, (but saith he) the administration of baptism upon infants stands upon the ground and interest which they have in the covenant by naturall generation only, or by the meer profession of faith in their parents, and sureties, without faith in their persons. This is a false charge, we teach no such thing, but that children have interest in the covenant by vertue of Gods promise above mentioned, and not without faith in their own persons as [without] may signifie the exclusion of faith, though without actual profession of faith in their own persons, which at the present they cannot do, but as soon as they come to the use of reason and years of discretion they actually do

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it, and thereby make the promise made for them by their sureties effectuell.

Thus have I crushed this Adder: yet because after the manner of Serpents *capite eliso cauda minatur*, though the head be bruised he wags still his taile, and in the end of his Treatise thrusts out his sting to wound their reputation who had any dealing with him and other Sectaries in this Argument: I hold it fit to spend a *twig* or *two* more upon him, till he be quite dead.

First, when the advocates for *pædo-baptisme* argue thus out of the tenth of *Mark* 13.14. "None of those whom Christ bids to come unto him, as to whom belongeth the kingdome of God, may or ought to be debarred from the entrance into it by baptisme. But children of believing parents, who tender them to Christ, are bid to come unto him, and to them belongeth the kingdome of God: Ergo, the children of believing parents ought not to be debarred from the entrance of the kingdom of God by baptisme.

This schismaticall *Anabaptist* endeavourerth to dull the edge of the Argument by this answer.

ANABAPTISTS Answer.

That though Christ took those children into his armes, yet he christened them not; neither doth he say, that to them, but to such belongeth the kingdome of God, that is, innocent, meek and humble men, in these vertues resembling children.

But the edge of the Argument may be sharpened by this reply.

REPLY.

Iohn 4.3.

First, Christ christened none, neither men nor children, as Saint *John* teacheth us, but his Disciples only. If therefore an argument drawne from his example negatively were of any force, it would conclude as well against baptizing men in riper years as children: for certain it is, Christ baptized neither the one nor the other.

Secondly, these children were not brought to Christ that he should baptize them, but that he should touch them, and that he did; for he laid his hands upon them and blessed them, and his blessing them was as effectuell to their salvation as if he had christened them: for Christs grace dependeth not upon the vertue of the Sacrament, but contrarily, the vertue of the Sacrament upon his grace.

Thirdly, when Christ said, *to such belongeth the kingdome of God*, he necessarily included children, whom he propounds as patternes to men; and his meaning is, *to children and to such as are so qualified as children, belongeth the kingdome of God*. If he meant otherwise, his reason had been of no force, *suffer little children to come unto me, and forbid them not*; because to men in riper yeares (that are humble and innocent like Infants) *belongeth the kingdome of God*. What is the innocency or humility of men of riper years that can make profession of their faith to children? Of what are they advantaged thereby, that for this qualification in them Infants and sucklings should be brought to Christ? The coherent sense therefore must needs be this, *bring little children to me; for so them, and such as are like them, belongeth the kingdome of God*.

Matth. 18.10.

Fourthly, they who have their Agents in Heaven certainly belong to that kingdome; but the children of the elect have their Agents in Heaven: for Christ saith, *their Angels continually behold the face of my Father which is in Heaven*. The children of the godly must either belong to the kingdome of God, or the kingdome of Satan; and when they dye, either go to life eternall, or into everlasting torments: there is no third place after this life; either to Heaven they must, or Hell: if to Heaven,

Heaven, as belonging to the kingdome of God, why is the gate of entrance into it lockt up against them here? If to Hell, then all the children of the faithfull that dye before they can make actuall profession of their faith, even those sweet babes which suffered in Christs quarrell, and were butchered by Herod, whose feast the Church hath celebrated for 1300 years at least, are to be deemed in the state of damnation, which is a most uncharitable and damnable opinion. See more of this Argument and the vindication thereof.

*Supra artic. 2.
arg. 7.*

Secondly, whereas they who stand for the baptizing of children, plead for them after this manner; "*Omnnes fiderati signandi*. All that are comprized within the covenant have a right to the seale thereof: but the children of believers are comprized within the Covenant, both as it was first drawn, *Gen. 17. 7.* and after exemplified, *Esay 59. 21.* and *Acts 2. 39.* Therefore the children of the faithfull have a right to the seale, to wit, baptisme.

This refractory Separatist endeavours to wring this weapon out of our hands by a double answer.

ANSWER.

"First, that by seed in those promises is meant the posterity of the faithfull, not sucklings or Infants.

"Secondly, that the promise spoken of in the *Acts* is not of admission into the Church, or remission of sinnes by baptisme, but of extraordinary gifts there mentioned, namely, the gift of healing, and of tongues, and revelations both by visions and dreams.

But they may take fast hold of this weapon by this reply.

REPLY.

First, that the word used in the *Acts*, *τὴν αἰῶνα*, signifieth off-spring or those that are begotten of us, and is as applicable to children as to men in years.

Secondly, in the word, *seed*, used in *Genesis* and *Esay*, children are necessarily implied: not only because all the posterity of the faithfull that live to riper years were children, but because millions of them dye in their infancy before they come to mans estate; and dare any exclude them all out of the covenant?

Thirdly, by seed in *Genesis* it may be demonstrated that Infants and Sucklings were necessarily understood as well as men in riper yeares; for Infants by Gods command received the seale of the covenant, to wit, circumcision; and the children of the faithfull under the Gospel are as capable of baptisme, as the children of the *Jewes* were under the law of circumcision: neither did Christ by his comming contract the bounds of the Church, but very much enlarged them.

Fourthly, though in the second of the *Acts* there is mention made of the extraordinary gifts of the Spirit, *vers. 4. 17.* Yet the promise we insist upon, *vers. 39.* is not meant of those extraordinary gifts; for, not all the seed of *Abraham*, much lesse all that were called of the *Gentiles*, received those extraordinary gifts, but very few in comparison, and that in the plantation of the Gospell, and for a few yeares or at most ages after; whereas the promise which the Prophet here speaketh of was to be accomplished to all. *To you* (saith *S. Peter*) *is the promise made, and to your children, and to all that are as far off, even as many as the Lord our God shall call;* but all that God called to the knowledge of the Gospell could not speak with strange tongues, nor miraculously cure diseases, neither had they the gift of prophesie; what then? Was the promise there spoken of made to the *Jewes* and their children, and all

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the *Genites* whom God hath vouchsafed to call? namely, the promise of salvation; *Vers. 21. whosoever shall call upon the name of the Lord shall be saved? and the gift of repentance, and remission of finnes by baptisme mentioned, v. 38. Repent and be baptized every one of you in the name of the Lord Jesus, for remission of sins?*

Thirdly, whereas they who are well-affected to childrens baptisme draw an evidence thereof even from the cloud mentioned, 1 *Cor. 10. 2.* after this manner.

“This truth answereth the type: but children were baptized in the type when they were baptized in the cloud and in the sea, as *Israel* passed out of *Egypt* into the *Wildernesse*.

“*Ergo*, children ought now to be baptized in the truth,

This sworn enemy of childrens christendome goeth about to blot and deface this evidence by scribbling upon it; “that the baptizing in the sea and the cloud the Apostle speaketh of, was an allegory and an allusion, not any type or figure from whence any substantiall argument might be drawn from childrens baptisme.

But if we scrape away his scribbling, we reade a cleare evidence for the lawfulness of childrens Baptisme.

REPLY.

For first it is confessed on all hands, and may be collected from the sacred Story, that the *Israelites* took all their children with them out of *Egypt*, and that they together with their parents passed through the Red Sea, (which was an embleme of Christs blood, in which the spirituall *Pharaoh* and all our ghostly enemies are destroyed) and that they were washed and sprinkled as well as their parents with the water of the sea, and that which dropt from the cloud: and *S. Paul* addeth, *v. 6.* that all those things were types, *ταῦτα τύποι ἡμῶν ἐγενήθησαν*, and that as the Apostle saith, *They and we ate the same spirituall bread, v. 4. and drank of the same spirituall rock, and the rock was Christ*: so he might have said, that they were all baptized in the water of the cloud, and in the sea, and that water spiritually was Christs blood; for so the ancient Fathers teach us to speak. *S. Hilarie* in *Psal. 67.* *They were all under the cloud, and were drenched with Christ, the rock giving them water.* * And *Leo* likewise, the Sacraments were altered according to the diversity of the times, but the faith whereby we live in all ages was ever one. * And *S. Austine* yet more fully, these things were Sacraments in outward tokens diverse, but in the things tokened all one with ours. And the Sacraments of the old law were promises of such things as should afterward be accomplished: our Sacraments of the new law are tokens that the same promises already are accomplished.

* *Omnes sub mōdo fuerunt et Christus: aquam petra prębente potati sunt.*

* *Leo de nat. Dom. serm. 3. Adversaria pro temporum ratione variata sunt, cum fides qua vivimus nulla fuerit ætate diversa.* *Aug. con. Faust. l. 19. cap. 14. Illa fuerunt promissiones rerum completarum, hæc sunt indicia completarum.*

* *August. in Job. tract. 26. Sacramenta illa fuerunt in signis diversa, in rebus que significabantur paria.* *Aug. con. Faust. l. 19. cap. 14. Illa fuerunt promissiones rerum completarum, hæc sunt indicia completarum.*

Fourthly, among many other arguments brought for the justification of the practice of the Christian Church in the baptizing infants, that passage of the Apostle, 1 *Cor. 7. 14.* is much insisted upon, (*For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; else were your children unclean, but now are they holy*) and that for very good reason. For the Apostles argument concludes that some holiness redounds to the children by the unbelieving wives cohabitation with her husband, being a believer; or of the unbelieving

ving husband with a wife that is a Christian. Now the question is, whether inward holinesse or outward, that which some call *federall holinesse*: the Apostle cannot mean inward holinesse; for the beleeve of the father or mother cannot infuse or produce such holinesse in the infant: and if the Apostle speaks of this outward or federall holinesse, and his meaning is, that the unbelieving wife is so far sanctified to her husband, as to bring forth a holy seed to him, that is, children belonging to the Common-wealth of *Israel*, and having a title to the Covenant of grace; then undoubtedly the children of beleevers ought to receive the seale of that Covenant, to wit, Baptisme.

To avoid this inference, and defeat the whole argument, this *Anabaptist*, with his fellow *Barber*, coyneth a new holinesse never heard of in Scripture, and with-all corrupteth the Apostles text with this absurd glosse.

ANSWER.

“ Because the unbelieving wife is sanctified to her beleeving husband, therefore
“ her children are holy, that is, lawfully begotten, not spurious, nor bastards.

REPLY.

A bastard exposition, repugnant both to the text and the scope of the Apostle, as I have declared before in part, *Article 2. Argument 8.* whereunto may bee added these important considerations.

First, holinesse in Scripture is no where taken for legitimation: they may bee holy whose birth was yet not legitimate, and their birth legitimate who are farr from holinesse.

Bastardy though it be a fruit of uncleannesse in the parents, and a blemish to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, such as belong not to the covenant of God, for *Pharez*, *Zarab*, *Jeptbab*, and other base-born among the *Jews* were circumcised, and reckoned among the people of God.

Secondly, if the Apostle meant no more by holinesse but legitimation, hee had no way resolved the *Corinthians* scruple, which was, whether according to the law of God, and the example of the *Israelites* in the days of *Ezra*, they were not to put away their unbelieving wives and children: the Apostle answereth no, because their children begotten and born by them should be no bastards, as they expound the word holy. This answer could give them no satisfaction at all, for the children that were born or begotten by the *Jews*, who had married strange wives in the dayes of *Ezra*, were not bastards, being born in wedlock, yet they were commanded to put them away and their mothers.

Such mariages
were then for-
bidden; yet were
they mariages,
and not nullities.

Thirdly, that cannot be the meaning of the Apostle which implies untruth, for the Apostle wrote inspired by the Spirit of truth; but it is not true, that all those children are unclean, that is, as they interpret, bastards, that come of unbelieving parents: for though either or both the persons were infidels, yet if the children were begotten and born in lawfull wedlock, they were no bastards; and no man doubteth but there may be lawfull wedlock between infidels. For marriage is *de jure nature*, and adultery among the heathen was a crime; but if the heathen mariages were no mariages, then there could be no adultery among them, for adultery is the defiling of the marriage-bed.

Lastly, the main scope of the Apostle in this place was to perswade the belee-

Set formes of prayer necessary in the Church.

vers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbelievers: not only because they might conceive good hope of their conversion by their loving and Christian conversation with them, but because thereby their children should acquire some holiness. But if the children of believing parents should not be admitted to the communion of Saints, and congregation of the faithfull by baptism, their children should gaine nothing by their fathers or mothers faith, but rather lose. For if they remained still in their Judaisme, not believing in Christ: yet their children were to receive the outward seal of the Covenant, to wit, Circumcision, whereby they were reckoned among Gods people, and had such outward federall holiness as that Sacrament might give them. Such therefore this gloss of the *Anabaptists* no way agreeth with the outward seal of the Covenant, to wit, Circumcision, whereby they were reckoned among Gods people, and had such outward federall holiness as that Sacrament might give them. Such therefore this gloss of the *Anabaptists* no way agreeth with the outward seal of the Covenant, to wit, Circumcision, whereby they were reckoned among Gods people, and had such outward federall holiness as that Sacrament might give them. Such therefore this gloss of the *Anabaptists* no way agreeth with the outward seal of the Covenant, to wit, Circumcision, whereby they were reckoned among Gods people, and had such outward federall holiness as that Sacrament might give them.

ARTIC. III.

Concerning set formes of Prayer.

ANABAPTIST.

NO set or stinted formes of prayer ought to be used in publike or private; but all that pray ought to pray by the spirit in a conceived form, variable according to severall occasions.

THE REFUTATION.

Though we condemne not all conceived, or *ex tempore* prayer, especially in private, when we lay open our wants to our Father in secret, and rip up our consciences before him: yet set or stinted forms of prayer in publike are not only warrantable by Gods Word, and very profitable, but in some case necessary.

ARGUMENT I.

What God appointed in the old Testament, as appertaining to his substantiall worship, it being no part of the abrogated rites of the ceremoniall law, may and ought to be observed by us under the Gospel.

But set forms of blessing, thanksgiving, and prayer, were appointed by God in the old Testament, and are no types and figures of Christ, nor parts of the ceremoniall law.

Ergo, they may and ought to be observed by us under the Gospel.

Of the major or first proposition there can be no doubt, for that cannot be evil whereof God is the author; and though the rites and ceremonies are different, yet

yet the substance of Gods worship is the same both under the law and under the Gospel. The assumption or minor proposition is confirmed by the expresse letters of these texts, *Numb. 6. 23, 24, 25, 26. Speak unto Aaron and his sons, saying, on this wise ye shall blesse the children of Israel; saying unto them, The Lord blesse thee, and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace. And Dent. 26. 5. And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous, &c. And Hosea 14. 2. Take with you words, and turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips. And Joel 2. 17. Let the Priests, the Ministers of the Lord, weep between the porch and the Altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them, wherefore should they say among the people, where is their God?*

ANABAPTISTS Answer.

The formes mentioned in holy Scripture were composed by those that were Prophets, and immediately inspired by the holy Ghost, such are not the composers of our Liturgies; and therefore the argument will not follow from the one to the other.

REPLY,

First, the question is not now, whether we ought to use no form but such as is immediately inspired by the holy Ghost, but whether set or stinted forms, either inspired or not inspired, may or ought to be used in the Church: that they may, we prove by Gods own command, which must not be restrained to prayers immediately inspired, and dictated by the holy Ghost; for then none should pray but Prophets: and by that reason, as none that are not immediately inspired might use set formes of prayers, so neither conceived or *ex tempore* prayers.

Secondly, though none now pray by immediate inspiration, yet we have now the *Spirit of supplication*, and we pray by the assistance of the holy Spirit; and if our prayers in matter or forme are agreeable to Gods Word, they are acceptable unto him: and they cannot be unacceptable unto him *hoc nomine*, for that they are delivered in set forms, because God himselfe was the first author of them, and hath left them in Scripture for our direction and imitation.

Thirdly, in our *Liturgies* a great part of the formes of prayer and thanksgiving used by us are formes composed by Prophets immediately inspired by the holy Ghost, namely, the *Lords Prayer*, the *Psalms of David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the close of all our prayers, *The grace of our Lord Jesus Christ*, &c. Why then doe they not at the least join with us in rehearsing these set formes? If these may be rehearsed without quenching or restraining the Spirit, why may not others also framed according to these patterns?

ARGUMENT II.

Whatsoever the Prophets and Saints of God practised in the substantiall worship of God under the law, may and ought to be a precedent for us.

But they used set or stinted formes of prayer and thanksgiving:

Ergo, their practice may and ought to be a precedent for us.

The

Set formes of prayer necessary in the Church.

The *major* or first proposition needs no proof, because the substance of Gods worship is the same under the Law; and under the Gospel, and what the Prophets and holy men of old did or spake, they did or spake as they were moved by the holy Ghost, 2 Pet. 1.21. The assumption or *minor* is abundantly proved by manifold allegations out of the old Testament, as namely, Numb. 10. 35, 36. *And it came to passe when the Arke set forwards, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee; and when it rested, hee said, Return, O Lord, unto the many thousands of Israel: and 1 Chron. 25. 6, 7. All these were under the hands of their father for song in the house of the Lord, with Cymbals, Psaltery, and Harps for the service of the house of God, according to the Kings order to Asaph, Jeduthun, and Heman: so the number of them with their brethren that were instructed in the songs of the Lord was 288. And 2 Chron. 29. 30. Moreover, Hezekiah the King and the Princes commanded the Levites to sing praises to the Lord with the words of David and of Asa the Seer, and they sung praises with gladnesse. The words of David are those which are extant in the book of Psalmes under the name of David; the words of Asa are comprehended in those Psalmes which bear this title, A Psalm of Asaph, as namely, Psalmes 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. And Ezra 9. 5, 6. I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee my God, for our iniquities are increased over our head, and our trespass is grown up into the heavens, &c. usque ad finem capitis. And Psal. 92. the title is, A Psalm or song for the Sabbath day: and Psal. 102. the title is, A prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord. From Psalmes 119. 10. 134. all the Psalmes are intituled Songs of degrees: there are fifteen in number, answerable to the fifteene steps between the peoples Court and the Priests; and they were so called, as the Jewish Rabbins observe, because these fifteen Psalmes were sung in order as the Priests went up those fifteene steps. Hercunto we may adde a passage out of the Samaritan Chronicle; *Postea mortuus est Adrianus, cujus Deus non misereatur; &c.* The high Priest living in that time in the yeare of the world 4713. by their accompt took away that most excellent book that was in their hands, even since the calme and peaceable times of the Israelites, which contained those songs and prayers which were used with their sacrifices, for before every of their severall sacrifices they had their severall songs still used in those times of peace; all which accurately written were transmitted to the subsequent generations from the time of the Legat MOSES untill this day by the ministry of the high Priest. Long after Moses, in the days of Ezra, set formes of prayer were prescribed and used in the Synagogue of the Jews, whereof Maimonides yeelds this reason: *Vt preces indifensorum non minus perfectæ forent quam preces viri utique lingue disertæ. Vid. Selden Comment. in Eutychium Patriarcham.**

From the 1 Psal.
to the 72, where
we read, the
prayers of David
the son of Jesse
are ended, v. 20.

See Thorndike of
the service of
God in religious
assemblies, ch. 7.
p. 226.

ANABAPTISTS Answer.

It cannot be denied that in the time of the old Testament set and stinted formes were used, but the case is different with us; for under the Gospel wee have more light of knowledge and many speciall gifts of the Spirit which they had not; they were in their nonage, and as children used these formes like feldtr's which they that can reade perfectly cast away; or as those that learn to swim make use of bladders, which they put from under them after they can swim of themselves securely.

REPLY.

REPLY.

First, though it must be confessed on all hands that wee have under the Gospel more clear light of knowledge then the *Jews* under the Law: for as *S. Ambrose* saith excellently, *Umbra in lege, imago in evangelio, veritas in calo*, and though wee excell them in other gifts of the Spirit, yet they wanted not the Spirit of supplication mentioned *Zach. 12. 10.* *I will poure upon the house of David and the inhabitants of Jerusalem the Spirit of grace and supplication*: it was not therefore for want of the Spirit that they used set formes.

Secondly, let it be noted, that *Moses* and *David*, and other Prophets both prescribed and used set formes, who no doubt could and did pray by the Spirit in a more excellent manner then any now adays can, yet they commended and used set formes.

Thirdly, if this had been an error in the *Jewish Liturgy*, or publique Service, that they used stinted forms, undoubtedly Christ or his Apostles would have somewhere reproved this as they doe other errors that crept into the Church: but they are so farre from reproving this practice, that they rather confirm and establish it, as you shall see in the next argument.

ARGUMENT III.

Whatsoever Christ commanded, and the Apostles practised, ought to be retained among Christians.

But we have Christs command and the Apostles practice for set and stinted forms of prayer.

Ergo, they ought to be retained in the Christian Church.

Of the major or first proposition it is impiety to doubt; for there was a voice heard from heaven, saying, *hear him*: he cannot mislead us, for he is *the way*; nor deceive us, for he is *the Truth*: and if *Pythagoras's* scholars bare a reverent respect to their master, that his words *hor, ipse dixit*, sealed up their lips, and stoppt their mouthes from contradicting what his bare word had ratified; how much more reverence owe we to the words of our Lord and Master, who hath not onely the words of eternall life, but is himselfe the word of God, or rather God the word? The assumption is proved out of *Matth. 6. 9.* *After this manner therefore pray ye, Luke 11. 2. when ye pray, say, &c. Luke 11. 18, 19. I will rise and goe to my Father, and say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy Sonne, Matth. 26. 39. O my Father, if it be possible, let this cup passe from me: and v. 44. And he left them and went away again, and prayed the third time saying the same words. And Joh. 17. 13, 21. that they all may bee one as thou Father art in me, and I in thee. And Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Ephes. 6. 24. Phil. 4. 23. 1 Thess. 5. 28. 2 Thess. 3. 18. Heb. 13. 25. Revel. 22. 21. The grace of our Lord Jesus Christ be with you all. Apoc. 4. 11. Thou art worthy, O Lord, to receive glory and honour: and c. 5. 12. worthy is the Lambe to receive power, &c. c. 15. 3. they sang the song of Moses, the servant of God, viz. the song set down, Exod. 15. 1. In these passages of the new Testament we have set forms of prayer somewhere commanded, somewhere commended, somewhere used, somewhere reiterated, and all inspired by the holy Ghost; and therefore certainly the use of them can be no quenching of the holy Spirit, whom we feel to inflame our hearts in the rehearsing these sacred formes.*

Joh. 6. 68.

ANABAPTISTS Answer.

The Lords prayer is propounded in Scripture, tanquam norma, non tanquam forma orationis; as a pattern of all prayer, not as a prayer; it is Scripture, and therefore not to be used as a prayer: in prayer we are to expresse our wants in particular, and the graces which we desire in this prayer are onely propounded in generall.

REPLY.

First, Christ delivered the Lords prayer at two severall times, and upon speciall occasions; in the former he commands it as a pattern and rule of all prayer, laying, pray after this manner: but in the latter, he enjoineth it to be used as a prayer: in the former he saith, pray thus; in the latter, pray this, or, when ye pray, say our Father; and surely not onely all the ancient Fathers who have commented upon this prayer, as ^a Tertullian, ^b Cyprian, ^c Cyrill of Jerusalem, ^d Ambrose, ^e Gregory Nyssen, ^f Jerome, ^g Chrysostome, ^h Augustine, ⁱ Cassian, ^k Petrus Chrysologus, ^l Bernard, ^m Innocentius, ⁿ Theophylact, ^o Euthymius, ^p Bede, &c. but also all the reformed Churches who conclude their prayers before their Sermons or after with this prayer, conceive that it ought not onely to be set before us as a pattern when we pray, but also to be used as a prayer. Neither are the reasons to the contrary of any weight: for though it be Scripture, that doth not conclude it to be no prayer. For the prayers of Moses, Hannah, Deborah, Solomon, David, and Paul, are set down in holy Scriptures, and are part of the inspired oracles of God, yet they cease not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not exprest, yet the main wants and principall graces are exprest, to which the other may be with great facility added by our selves, and referred to the proper heads in the Lords Prayer.

^a L. de orat. b In
form. 6. c Ca-
tech. 5. Mystago-
gica. d L. 5. de
sacram. e 4.
e In 5. orationibus
de orat. Dom.
f In comm. ad e. 6.
Matth. Johan.
g In commen. ejus-
dem capitis, & in
homil. 1. de orat.
dom. h In epist.
121. ad Probum.
i 11. in Enchir.
j 151. 12. de serm.
om. moni. c. 8.

^k Collat. 9. c. 18. & sequentibus. In Sermon. 47. de sequent. l Sermon. 6. de quadrages. m L. 5. de Myst. myste.
n 47. in Con. in c. 6. ^o Mat. & Luc. 11. ^p Idem. q See William Perke upon the Lords Prayer, p. 147.

Secondly, *hoc suo jugulamus gladio*, we may give them a wound with their owne Judgeon dagger, for if they grant it to be the patterne of all Prayers, it followeth that it is the perfectest of all prayers; and certainly if wee may use prayers of our own, which are more imperfect, much more may we use this which is a most absolute and perfect one. If a Scrivener set a most perfect copy, and therein comprise in certain sentences, not onely all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the scholars may both write other sentences according to that pattern, and in the first place write those very sentences in the copy, and endeavour to come as neere as they can to the original. Such is the Lords Prayer, a perfect copy to write by, comprising in it all things needfull for a Christian to pray for: first, therefore we are to write it, and then to write after it, and correct our writing by it; and though we speak with the tongues of men and Angels, yet certainly our prayers cannot be so acceptable to God as when we tender them unto him in his Sons own words. For this end saith that blessed Martyr ^s S. Cyprian, Christ vouchsafed to leave us this incomparable forme of prayer, that whilst in prayer to the Father we reade or say by heart what his Sonne taught us, we may the sooner and easier be heard.

^r De orat. Dom.
qui fecit vivere,
docuit & orare, ut
dum precor & ora-
tione quam filius
docuit apud patrem
loquar, facillime
audiamur: agnoscat
filius sui verba, cum
precem facimus.

ARGUMENT IV.

What the Christian Church hath generally practised in all ages and places in the worship of God, ought not to be thought as erroneous or swerving from the rule of Gods Word.

But the Christian Church generally in all ages, and in all places hath made use of publike, set, and sanctified forms of prayer, as appeareth by the Liturgies yet extant, whereof some bear the names of the Apostles, as S. James and S. Peter; some of the Greek fathers, as that of Chrysostome, and S. Basil; some of the Latine fathers, as Ambrose, Gregory, and Isidore, &c.

Erro, set formes of prayers are not erroneous, or swerving from the rule of Gods Word.

ANABAPTISTS Answer.

First, that this is is no better then a popish argument drawn from antiquity and universality.

Secondly, that these Liturgies are Apocryphall: and though in latter times the use of Liturgies came in, yet the purer and more ancient times used no such crutches to support their lame devotion: for Justine Martyr in his second apology affirmeth, that the chiefe Minister sent up prayers to God, *non sumus*, which is interpreted, according to his ability or gift of ex tempore prayers; and Tertullian in his apologie saith, that the Christians needed no Monitor in their prayers (as it were) to shalk the way before them in a set forme, because they prayed by heart.

C. 30. *Sine monito-
re, quia de peccato
oramus pro impe-
ratoribus.*

REPLY.

First, the Papists pretend to antiquity, and make their brags of universality; but in truth they have neither. An argument drawn from a shadow of truth vanishesth like a shadow, but an argument drawn from a true body is substantiall.

Secondly, the strength of the argument lyeth not in bare antiquity, and the universality of this practice, (for we know many errors are ancient, and some abuses very spreading) but in the nature and condition of the Catholike Christian Church, to whom Christ hath promised his *perpetuall presence*, and the *guidance of his Spirit into all truth*; in which regard the Apostle styleth it the *pillar and ground of truth*. For howsoever particular Churches may erre in faith and manners, and the representative Catholike Church in the most generall Councils hath sometimes grossely mistaken error for truth, and idolatry for true religion; yet the universall Church, taken formally for the whole company of beleivers, hath ever been kept by verue of Christs promise from falling into any dangerous error, especially for any long time.

As I have shew-
ed else where; *sed
est titulus Romae
Ruine.*

Mat. 28. 10.
John 12. 16.
1 Tim. 3. 15.

Mat. 16. 18.

Thirdly, because they except against the Liturgies found in the writings of the ancient Fathers; in which, though I grant there are some prints of novelty, yet there are footsteps also of true antiquity: I will wave them for the present, and by other good testimonies prove the constant and perpetuall use of Service, or Common-Prayer Books.

To begin with the first age, from the ascension of our Lord to a hundred yeares, * *Vilkinson Boiartus Maronita*, in his preface to those three Liturgies he put forth, saith, that the Bishops both of the East and West Churches made some alteration upon good ground in those Liturgies which they received from the Apostles. If this mans credit cannot carry so great a cause; yet certainly *Hegesippus* his testimonie;

*Pest. Liturg. La-
tini & Graeci
pontifices multa
deinceps in suis
liturgiis quas jam
inde ab Apostolis
acceperant, pro va-
riata vel immuta-
runt vel addide-
runt.*

Set formes of prayer necessary in the Church.

a most ancient writer, bordering upon the Apostles time, ought not to be slighted, who writeth of S. James, cholen Bishop of Jerusalem by the Apostles themselves, that in regard of a form of Service, or Common-Prayer book made by him for the use of the Church of Jerusalem, he was styled *Jacobus Liturgus*.

In the second age, *Iustine Martyr* in his second apology, which hee wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Christians in his time, which was to meet every Sunday, and in their Assemblies to read select places of Scripture, hear Sermons, and sing *Psalmes*, and after the *Presbyter*, Priest or chiefe Minister had made an end of his conceived prayer, to offer up, make, or say Common-Prayers unto God. It is true as it is alledged, that hee prayed by himselfe *Sanctus*, with all his might, that is, in the best manner hee could, or with all fervency of devotion, as the *Rabbins* say, that he that pronounceth Amen with all his might openeth the gates of Eden. This expression in the Greek will not conclude that the chiefe Minister in those dayes prayed *ex tempore*: for it may truly be said of them, who in the University and at Court pen their prayers most accurately, that they pray *Sanctus*, with all their strength of wit, memory, and affection. Yet if it were granted, that the Preacher (in *Iustine Martyrs* time) might make a short prayer before his Sermon *ex tempore*, yet certainly hee read other set forms of Prayer, which are called *κατασκευασται*, Common Prayers, and distinguished from that which he delivered alone by himselfe by way of preface to his Sermon or Homily.

In the third age we meet with *ἱερὰ ἀπορχή*, or prescribed prayers; and *Tertullian* in his Apologeticke gives us the moulds or heads of the publique prayer then constantly used; saying, our prayer for all our Emperours is, that God would vouchsafe to grant them a long life; a happy reigne; a safe Court; valiant armies; faithful Counsellors; a good people; and a quiet world: Yea but say the Anabaptists, they said this prayer de pectore, out of their breasts; and sine monitore, without any guide, or remembrance, or prompter; and therefore by an *ex tempore* faculty. This will not follow, they mistake much the matter, for this monitor *Tertullian* speaks of was a kinde of *Nomenclator* who kept a Catalogue of their numerous heathen deities to whom those *Pagans* prayed upon speciall occasions, and directed them to whom and for what to pray, lest they should commit any absurdity in their prayers, in praying to *Ceres* for wine, and to *Bacchus* for cornes: Such monitors or prompters the Christians needed not who prayed to one God onely; and not a prayer suggested by others, but premeditated by themselves, and first spoken in their heart before it was uttered by the mouth, according to that of the Psalmist, My heart is ending a good matter, my tongue is the pen of a ready writer. To pray then de pectore in *Tertullians* sense is no more then *κατασκευασται*, to say without book, or pray by heart, or from the heart, whose seat is in the breast.

S. *Cyprian* flourished in this age, about the year 250. in whose writings (which S. *Ierome* affirmeth to have been *sele claviora*, as illustrious and well known in the Christian Church as the beams of the Sun: or, as he speaketh hyperbolically, brighter then the Sun) we find some short forms of prayer at this day in use, both in the Roman Mass, and our book of Common-Prayers as namely, *sursum corda*, & habemus ad Dominum, lift up your hearts, and we will lift them up unto the Lord, &c. Upon which passages and the like, the *Century* writers, who have gathered all the harvest of antiquity, and have scarce left gleanings for any others, truly inferre, that in this blessed Martyrs days out of all peradventure they had certain set formes of short prayers and responses.

In

*Just. M. Apol. 2.
Not. ad 8. & 25.
proibet.*

*Orig. 6. cont. Cel.
Ter. Apol. c. 30.
Precantes sumus
pro imperatoribus
viam proleant,
imperium securū,
domum tuam, ex-
ercitus fortes, sena-
tum fidelem, popu-
lum probum, orbem
quietum.*

495.

*Hieron. cat. viror.
allusit.*

*Magdabury Cent. 3.
Formulas quasdam
precationum sine
dubio habuerunt.*

Six formes of prayer necessary in the Church.

65

In the fourth age *Eusebius* writeth, that the most religious Emperour, *Constantine* the great, commanded all his subjects to keep holy the Lords day, and on it to send up to God with heartie and unanimous devotion an *elaborate or studied forme of prayer*, penned, as it seemeth, for the purpose, as, to give God thanks for the great and miraculous victories he gave him over all the tyrants that persecuted the Church, so, to pray to God to perfect the great worke he had begun by him, to propagate the Gospel through the whole world, and reduce all that were subject to the *Roman* state to the obedience of faith. Besides this prayer penned by some Bishop, the same Historian writeth, that the Emperour himselfe made a speciall prayer, which he commanded the Souldiers to say every day in the *Roman* tongue.

In this age also the famous Councell at *Laodicea* was held, which hath left us divers Canons like to many golden rules both to regulate our devotion, and rectifie our lives; and among these for one, that every morning and evening the same service or forme of prayer should be used: and because some even in this very age adventured to make use of their *ex tempore* gift of prayer, at least read or said some private prayer conceived by themselves in stead of the publike forme, * the *Milevitan* Councell provideth against this abuse by a speciall Canon, which carieth this tenor: It seemed good to the reverend fathers met in this Synod, to appoint, that those prayers or orizons which were devised, or at least allowed by that Councell should be used by all men, and no other, lest peradventure something through ignorance or want of care might be uttered in the Church, that might not well agree with the *Catholike* faith. The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselves, which they obtunded to the Church in stead of the publike prescript form; whereby it appeares, that in those days: that liberty was not permitted to any reverend or ancient Bishop which now every pny Minist'r taketh to himselfe, to adde, or leave out, or change what he thinketh good in the Book of Common-Prayer established by the Church, and ratified by Act of Parliament.

About the end of this age, or the beginning of the next, *Basil*, *Ambrose*, and *Chrysostome* framed Liturgies to be used in their Diocesses, yet extant in their works, and *bibliotheca patrum*, though with some interpolation. And *S. Augustine* in his seventh Tome consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayers then used by the Church to convince those hereticks of the novelty, as well as falshood of their tenets. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek Church, qui ante exortum Pelagium secutus locuti sunt, who, before that heresie sprang up, spake more freely of the freedom of mans free will by nature (in opposition to the *Manichees*, who taught a fatall necessity of sinning) then could well stand with the free grace of Christ accurately defended by *S. Austine* and his scholars; yet this learned and zealous Father, being most expert in the prayers appointed to be read in the ancientest Christian Churches, out of them exceedingly confounded these upstart hereticks, and proved a full consent of antiquity for those Orthodox tenets he propugned against all the enemies of Christs free & saving grace: and truly at this day a man may more certainly gather out of the Book of Common-Prayer, and especially the Collects used in our Liturgy, what is the judgement of the Church of England in those points anciently questioned by the *Pelagians*, and now by the *Arminians*; then out of the Booke of Articles or Homilies.

Hist. Eccl. l. 4. c. 19.
omnibus militibus
prescriptis.
Concil. Laod.
1 Can. 18.
** articulus doctrinae*
59. 8. a divinis
oribus
et in omnibus
Con. Mil. 12.
Placuit ut procer-
vel orationis que
probate fuerint
in conciliis ab om-
nibus celebrentur,
nee alia omnino
dicantur in eccle-
siis, nisi que a pro-
dentiaribus et ab
his et composita
in synodo fuerint,
ne forte aliquid
contra fidem, vel
per ignorantiam,
vel per minus stu-
dium sit compositum.
Balsamon
Annot. in Con.
ut boni tunc
exortum in lege
legati digne docer-
ent.

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In the sixth age *Gregorie* the great and *S. Iſidore* ſet forth offices or formes of Church ſervice; and partly out of them, partly out of the Liturgies above mentioned, of *S. Baſil*, *Ambroſe*, and *Chryſoſtome*, partly ſome more ancient attributed to the Apoſtles, and Evangelists themſelves, all the famous and knowne Churches of the Chriſtian world have their *εὐχαριſτια, λειτουργία, & ἁγισμύριον, miſſa, & Oſſoria*, ſervices or books of Common-prayer compiled, which they uſe at this day; and as moſt of the Reformed Churches have, ſo the moſt learned and judicious *Calvin* wiſheth all might have; *Concerning a forme of prayer and Eccleſiaſticall rites, I very well like that it be a certaine and conſtant one from which the Paſtors of the Church may in no wiſe depart or varie.*

*Celu. Ep. 87. ad
Prot. Aug. Quod
ad formam precum
& rituum Ecclē-
ſie, valde probō,*

ut certa illa exiſt à qua poſterioribus in functione ſua diſcedere non liceat, tam ut conſularer quorundam ſimplicitati & imperitiæ, quam ut certius in a conſeſſu emiſſion inter ſe Eccleſiarum conſenſus: poſtremo, ut obviam eatur deſultoria quorundam levitati qui novationes quaſdam affectant. Concerning a form of prayer and Eccleſiaſticall rites, I very well like that it be a certaine and conſtant one, from which the Paſtors of the Church may in no wiſe depart or vary, as well to provide for the ſimplicitie and unſkilfulneſſe of ſome, as alſo that the content of all Churches may more certainly be known; and laſtly, to meet with the unconstant levity of ſome men, who affect Innovations. *Ubi, addeſſet, Giliel, Apolloni, qui ſcribit ex mandato & iuſſu Claſſis Walachinae ad Syn. Lond. de ſormis agenda- rum, a. 7. 9. 179. Vetus Eccleſia Iudaica præſcriptam formam habuit in uſu precum, benedictionum, & gratiarum actionum in paſchalis celebratione; quam & Chriſtus præſeſ ſua prædicatione reſtaurandam, vid. Cl. Beck. in Act. 28. 20. Paulum ſurgens, in Pſal. 112. & Scilicet, de emenda, ſcap. 16. The ancient Church of the Jews had in uſe a preſcribed forme of Prayers, Bleſſings and Thankſgivings in the celebration of the feaſt of the Paſſcover, which Chriſt himſelfe by his own practice approved of, as fit to be retained. See *Beræ, Bingenſis, & Scaliger* in the places above quoted. *Es poſt, p. 180. Durum putamus omnes illas præ Eccleſias conſtituere, ut ſuperſtitioſam cultum, voluntarii recti, que ab Apoſtolicæ & Primitivæ Eccleſiæ temporibus uſq. ad hodiernum diem cultum Dei publicum ex præſcriptis certis, ſummiſ celebrantur.* We think it hard to condemne all thoſe godly Churches, as guilty of ſuperſtition and idol-worſhip, which from the times of the Apoſtles, and the Primitive Church, even unto this day, have celebrated the publick worſhip of God, our of, or according to certain ſet, and ſtimed, and preſcribed forms of prayer.*

ARGUMENT V.

Thoſe prayers which all in the Kingdome are perpetually bound to uſe ought to be approved by the whole Church or kingdome: for ſuch prayers eſpecially ought to be made in faith, and care taken that nothing be in them repugnant to found doctrine.

But ſuch prayers cannot be *ex tempore* ejaculations, or ſudden conceptions of every private Paſtors brain, opinion, or fancy.

Ergo, they muſt be penned formes examined by Gods word, and publickly printed, that all may know what they are, and may confidently go along with the Miniſters, and without any ſcruple of conſcience ſay *Amen* to the prayers; which they cannot do to ſuch unwarranted, immethodically, inconſequent, may, heretical, ſchiſmatick, and ſeditious prayers, as many of our *ex tempore* *Impromptu* deliver, eſpecially on Faſt-dayes, with infinite of tautologies and vaine repetitions, to the great ſcorn and ſtandall of our religion.

ARGUMENT VI.

Mat. 10. 31.

There ought to be publick prayers not only on the Lords day, but on the week-dayes alſo, upon ſpeciall occasions in every Church or Congregation of the Saints: for prayer is the Chriſtians daily ſacrifice, from which thoſe houſes of God ought to take their denomination: *Domus mea domus orationis vocabitur*, my houſe ſhall be called the houſe of prayer; *domus orationis, non orationum*; not a houſe of Sermons, though ſuch there to be made, nor a houſe of Sacraments,

Mat. 13. 31.

ments, though there to be administered; nor a house of Psalms; though there to be sung; but a house of prayer, as the principall and chiefe and most necessary duty there to be performed: prayer may be without the other, the other cannot be without it.

But such prayers can be no other in most Churches then set formes devised by the learned of the Clergy, and approved by the State: for there is not one Minister or Curate of a hundred, especially in Countrey Villages, or Parochiall Churches, who hath any tolerable gift of conceived, as they teach them, or *ex tempore* prayers.

Ergo, there ought to be set formes of prayer used in a publick congregation.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole soule before God praying as well with an entire intention as affection.

But this a man cannot do who maketh a prolix *ex tempore* prayer in a publick congregation, by reason that he must at the same time both think upon what he speaketh, and invent also what he is to speak, in order and with good coherence, unlesse he will pray absurdly and inconsequently.

Ergo, no man prayeth as he ought, who comes not with a set or premeditated form of prayer into a publick congregation.

ARGUMENT VIII.

Not to speak of sudden ejaculations, which necessity forceth or excuseth; nor of prayers in extasies and raptures, in which an elevated soule is rather passive then active; in all ordinary prayers which we are to offer to God in the usual and constant course of our Ministry we must be careful to shun all temerity and * rashnesse, and watch in prayer with all diligence. The pure oile Olive of the Sanctuary was to be beaten by Gods appointment, *Exod. 27. 20.* and the Virgins were to trim their lights, *Matth. 25. 7.* before they went out to meet the Bridegroom, and God himself rejected the blinde and the lame for sacrifices. None presumeth to put up a petition to the King; which is not carefully perused before; and shall we lesse reverence the King of Heaven then an earthly Prince?

But temerity and rashnesse cannot be avoided by such who speak to God *quicquid in buccam veniat*, and presume to deliver that in a publick assembly which they never thought on before.

Ergo, all such *ex tempore* prayers ought to be forborn in publick, and the set formes of the Church retained; or some in stead of them composed with publick approbation.

Anabaptists Objections.

In excepting against all set or stinted formes of prayer, *apud a vipera sumit venenum*, according to the Latine Proverbe, the *Asp* draweth poison from the *Viper*, that is, the *Anabaptists* from the *Brownists*, who may rightly be termed a generation of *Vipers*, because they after the manner of *Vipers* make way to their separation, or going out from the body of their Mother the Church of England, by eating and tearing her bowels. Out of their own house the *Anabaptists* furnish themselves with Arguments against all set formes of prayers in generall: but they are beholding to the *Brownists* for all such objections as they make against the publick formes of prayer used in the Church of England in particular.

For

* *Eccles. 5. 1.*
Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God. *Mak. 1. 8.*

Vipera sic dicitur 2. vi. pariendo.

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For the more distinct handling of the objections, being somewhat of a different nature; and for the ease of the Reader, that he may more easily finde a particular and punctuall solution to any such special' objections as most stick with him, I will first propound their main Arguments against set forms in generall, and both answer them and retort them, and then particularly scan what they seem materially to object against the Service-book established by law in the Church of England.

Objections against set formes of prayer in generall.

OBJECT. I.

No worship devised by man is acceptable to God :
Set formes of prayer are a worship devised by man ;
Ergo, set formes of prayer are not acceptable to God.

ANSWER.

First, a worship of God devised by man may be taken in a double sense, either for a worship wholly devised by man, without any precept or president in Scripture ; and such a worship is not agreeable unto God, but condemned in his Word, under the name of *will-worship* : or for a worship in substance prescribed by God, but in some circumstance, manner, or helpe thereunto devised or composed by man ; and such may be and is acceptable unto God : as for example, reading Scripture is a religious act prescribed by God, yet the translation of the Originall into the Mother-tongue, divisions of the text into Chapters and Verses, diverse readings, interlineary glosses, together with the Contents, and fitting them to the times and seasons, are from man. Preaching is a worship of God, yet the choice of such a text, dividing it into parts, and handling the parts in such a method, raising doctrines and applying Uses from them, are from man, or acts wherein the Preacher maketh use of his invention, art and judgement. Carechizing is a duty enjoyned by God : yet to use such a form of words or method in catechizing by questions and answers, as also the dividing the Catechisme into 52 Sections answerable to the Sundayes in the year, as we see in *Calvins* and other Catechisines, is a device and invention of man. In like manner, prayer is a duty enjoyned by God, and a part of his substantiall worship, but the set forms are devised by man, yet according to generall rules prescribed in Scripture.

Secondly, not only prayer it selfe, but even set forms of prayer have both precept and example in Gods Word, as I proved heretofore ; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made use of.

Thirdly, this Argument may be retorted upon the *Anabaptists*. Forms of prayers upon premeditation, which Preachers use before their Sermons, are as well a worship of mans devising, as the set forms devised and framed by the governours of the Church. But premeditated or studied prayers made by way of Preface before Sermons, are acceptable to God, and allowed by the *Anabaptists* themselves ; Ergo, set forms of prayer cannot be disallowed.

OBJECT. II.

None who useth a set form of prayer prayeth by the Spirit.
Every good Christian ought to pray by the Spirit, 1 Cor. 14, 15.
Ergo, No good Christian may use set forms of prayer.

ANS.

ANSWER.

First, the Apostle in the place alleged speaketh of an extraordinary gift of the Spirit, as appeareth by the verse immediately going before: *If I pray in a strange tongue, my spirit prayeth, but my understanding is without fruit.* Now, such those extraordinary gifts of the Spirit are ceased, Christians are now bound to prophesie, or pray by the Spirit, in the Apostles sense. This Text therefore is impertinently alleged, and maketh nothing against set forms of prayers now in use in the Church.

Secondly, the phrase to pray by the Spirit, as it is used by Divines, may admit of a double meaning; either to pray by the immediate inspiration of the Spirit, as the Prophets and Apostles, and all the Pen-men of the Holy Ghost spake and wrote; and in this sense, they who use set forms of prayer devised by men, pray not by the Spirit, as neither do they who pray *ex tempore*; for then they could not be our, which they are often, nor commit any error in their prayers, which they do very many; nay, then their prayers should be of equall authority with the *Psalmes*, and other prayers set down in Scripture given by divine inspiration: or by this phrase they mean to pray by the assistance of the Spirit; and in this sense, they who use premeditated and penned prayers, more pray by the Spirit than they who use *ex tempore* prayers, conceived and brought forth at the same instant; for the Spirit assisteth the former both in their premeditation and their present delivery, but the latter only in their sudden expressions: and I would fain know of them, why they who preach studied and penned Sermons preach by the Spirit, and that far more accurately, learnedly, judiciously, and powerfully than others; and yet, in their judgements, they who utter studied, and penned prayers, pray not by the Spirit.

Thirdly, this objection may also be retorted by the Apostles example; we are as well to sing by the Spirit as to pray by the Spirit, for so are his expresse words; *I will pray with the Spirit, I will pray with understanding also; I will sing with the Spirit, I will sing with understanding also.* But a man may sing by the Spirit, and yet sing *prick-song*, and a written or printed Dittie in meeter; for such are the *Psalmes of David*, which they themselves sing: therefore a man may pray by the Spirit, and yet use a set form, and rehearse a penned or printed prayer.

OBJECT. III.

It is not Lawfull to confine the Spirit, for that is a kinde of quenching it, forbidden by the Apostle, 1 Thess. 5. 19.

But the prescribing and using set forms of prayers is a confining or stinting the Spirit.

Ergo, the prescribing or using set forms of prayer is unlawful.

ANSWER.

First, if the governours of the Church should simply and absolutely forbid all suddenly conceived, or *ex tempore* prayers in publick or private, they should offend in some degree, and be guilty of the breach of that precept of the Apostle. For to stifle all sudden motions of the Spirit, and prohibit all pious ejaculations, is in some sense to quench the Spirit. But albeit they command a set form of Liturgie to be read in the Church, yet they condemne not the use of conceived or premeditated prayers by preachers in their Sermons, nor by private Christians in their closets, but leave them to their Christian liberty.

Secondly, I demand of them, when they object against the use of set forms of prayer, that they confine the Spirit, what Spirit they mean? the Spirit of God or their own Spirit, the spirit of man? If the Spirit of God, their objection contains

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in it blasphemy; for the Spirit of God cannot be confined by us, whether we pray with premeditation or without, use a set form or not: the Spirit of God worketh in both as he pleaseth, both by enlightning and warming our affections, and powerfully assisting both in the conceiving and delivery of prayer. If they mean their own spirit, or the spirit of him that prayeth in the congregation, namely, the Minister or Preacher. I answer, this is most necessary that his spirit for the time be confined, and his intention tied to that prayer he readeth or saith by heart; neither is this forbidden by the Apostle, nor is it any quenching of the Spirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feeble our hearts burn within us.

Thirdly, this objection may also be retorted; If a Preacher may not use a set form of prayer, because the spirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the people, because by it the Spirit in them is confined, though the prayer of the Preacher be no set form to him, but meer voluntarie and extemporarie; yet is it a set form to the hearers: and their spirit, if they will not suffer their minde to wander, is tied and confined to it so long as it lasteth, being an houre or two according to the length of our late fast-prayers; in which regard none more confine the spirit in men then these our upstart Enthusiasts.

OBJECT. IV.

Prayers of the Pastor or Minister ought to be fitted to the severall occasions of the faithfull.

Set forms of prayer cannot be so fitted.

Ergo, they ought not to be used in Churches.

First, this is ignorantly objected by such who never read either our books of Common-prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to use at all times, but also speciall, applied to severall estates and conditions of men, for men in sicknesse and in health, in time of war or in peace, and the like.

Secondly, these severall occasions they speak of are either such as concern more in the congregation, or some one onely in particular; if they concern more, and the Preacher be acquainted therewith, he may either chuse a penned prayer fitting for them, or himself upon premeditation make one; if they concern one only, such are not fit to be mentioned in publick prayers, but the Pastor is to repair them, and applie a salve in private to their peculiar sore.

Thirdly, this objection may also be retorted: If all things which we need to pray for upon any occasion whatsoever be contained in one short set form of pray, much more may they be in many of greater length. But all things we need to pray for are comprized in a short set form of prayer, to wit, our Lords Prayer, (as *S. Austine* saith in expresse words) *although* (saith he) *we vary never so much in our prayers, and say other words then those which Christ hath sanctified in his holy form of prayer: yet if we pray as we ought, we say no other thing then that which is set down in the Lords prayer.*

Ergo, all things we need to pray for may be comprized in set forms, which may be thus easily demonstrated; there is no *ex tempore* prayer which may not be taken by characters, and then either read, or said by heart; and so made a set form of prayer for all men in the like case.

OBJECT.

*Aug. ep. 121.
c. 12. Quamlibet
alia verba dicimus,
nihil aliud dicimus
quam quod in ista
Dominica oratione possumus
esse, si recte & congrue
proferamus.*

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OBJECT. V.

Reading a prayer is no more praying, then reading a prophesie is prophesying, or reading a Sermon is preaching.

But where a set form of Liturgie is used, the Minister only readeth certaine prayers and collectes.

Ergo, he prayeth not, nor is his ministry therein Divine Service.

ANSWER.

First, bare reading a prayer simply, without any more then lip-labour, is not praying; but reading a religious prayer with understanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick sense of our wants, and calling upon him for such things as are agreeable to his will? This, whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all.

The definition of prayer.

Secondly, the reason holdeth not from praying to prophesying and preaching; for prophesie is an extraordinarie gift of the Holy Ghost, and preaching a speciall faculty acquired by many years studie, now especially since the extraordinarie gifts of the Spirit are ceased; but prayer is a common durie of all Christians: and therefore though it will nor follow; such a man readeth a prophesie, *Ergo*, he is a Prophet; yet we may rightly conclude, such an one readeth godly prayers constantly, after a religious manner, therefore he is an humble Orator, and petitioner to his heavenly Majestie; for *Christ said to his Apostles, when you pray, say, Our Father, &c.* Saying therefore, or rehearsing a set form is praying.

Thirdly, this objection may be thus retorted; if reading the law in the Synagogue be preaching it in the language of the Holy Ghost, then reading holy and heavenly prayers of the Church is praying: but the text saith expressly, that reading the law is preaching, *Acts 15. 21. Moses of old hath in every City them that preach him, seeing he is read in the Synagogue every Sabbath day.* *Ergo*, reading prayers is praying.

The Anabaptists having thus dilgorged their poyson against set forms of prayer in generall; the Brownists who ingender with them, thus spit their venom against the Liturgie of the Church of England in particular.

EXCEPT. I.

First, they except against it, that it is a meer humane invention, and hath no warrant from Gods Word.

ANSWER.

But this exception is weak and fallse: First weak, for if all things in the service of God, wherein mans invention, skill and art is exercised, are to be rejected and abandoned, what will become of the partition of the Bible into Chapters and Verses, the translating it into the mother tongue, putting Psalmes into meeter, and setting tunes to them, *Catechismes*, confessions of faith, forms of administering Sacraments, may, conceived as well as read prayers, and all Commentaries, Homilies, and Sermons; for all these have something of Art, and are the issue of our meditation, invention, and contemplation? We must therefore of necessitie distinguish between the doctrine and the method of a Sermon, the matter and the form of a prayer, the substance and circumstance of Gods worship: In the former there is no place for mans art, wit, or invention; in the latter there hath been alwayes and must be. Secondly,

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condly, it is false; for the Book of Common Prayer consisteth of, first, confession of finnes, and of faith; secondly, Lessons out of the Old and New Testament; thirdly, thanksgivings or blessings generall and speciall; fourthly, *Psalmes* read and sung; fifthly, prayers for our selves and for others: but for all these we have precept and precedent in Scripture, namely, for confession of sins, *Psal.* 32.5. *I said, I will confesse my transgressions to the Lord.* *Prov.* 28.13. *He that covereth his finnes shall not prosper, but who so confesseth them and forsaketh them, shall have mercy.* *Dan.* 9.20. *while I was praying and confessing my sinne and the sins of my people.* *Ezra* 10.1.11. *Now when Ezra had prayed and confessed, weeping and casting himselfe downe before God.* 11. *Now therefore make confession unto the Lord God of your fathers.* *Matth.* 3.6. *And were baptized of him in Jordan, confessing their finnes.* For confession of faith, *Mat.* 10.32. *whosoever shall confesse me before men, him will I confesse before my Father which is in Heaven.* *Rom.* 10.10. *with the heart man believeth unto righteousness, and with the mouth confession is made to salvation,* *1 Pet.* 3.15. *Be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you.* For Lessons to be read out of the Old and New Testament. *Deut.* 13.11. *Thou shalt read this law before all Israel in their hearing.* *Esay* 34.16. *Seek ye out of the book of the Lord, and read.* *Luke* 4.16. *He went into the Synagogue on the Sabbath day, and stood up for to reade.* *Acts* 13.15. *After the reading of the Law and the Prophets.* *Acts* 15.21. *Moses being read in the Synagogue every Sabbath day.* *1 Tim.* 4.13. *Give attendance to reading, to exhortation, to doctrine.* For thanksgivings. *Neh.* 11.17. *And Mattaniah the sonne of Asaph was the principall to begin the Thanksgiving in prayer.* *Psal.* 26.7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.* *Psal.* 50.14. *Offer unto God thanksgiving.* *Phil.* 4.6. *In every thing by prayer and supplication, with thanksgiving, let your request be made knowne unto God.* *Ephes.* 5.20. *Give thanks alwayes.* *1 Thess.* 5.18. *In every thing give thanks.* For *Psalmes* read and sung, *Psal.* 95.1. *O come let us sing unto the Lord.* *1 Chron.* 16.9. *Sing Psalmes unto him.* *Ephes.* 5.19. *Speaking to your selves in Psalmes and Hymnes and spirituall songs.* *James* 5.13. *Is any merry? let him sing Psalmes.* *Rev.* 15.3. *And they sang the song of Moses, the servant of the Lord.* For prayer for our selves and others, *1 King.* 8.28, 29, 30, 38. *Have respect unto the prayer of thy servant.* *Mat.* 21.13. *My house shall be called the house of prayer.* *Luke* 18.10. *Two men went up into the Temple to pray.* *Acts* 3.1. *Peter and John went up together into the Temple at the hour of prayer.* *1 Thess.* 5.17. *Pray without ceasing.* *1 Tim.* 2.1. *Let prayers, intercessions, and supplications be made for all men.* *1 Thess.* 1.2. *making mention of you in our prayers.* *2 Tim.* 1.3. *remembrance of thee in my prayers.*

EXCEPT. II.

Secondly, they except against the Service-book: that either all of it, or the greater part, is taken out of the *Roman Missall*: and therefore is to be kickt out of the Church with that superstitious piece of *Romish* devotion.

ANSWER.

But this exception is, first, insufficient, secondly, ignorant. For if the prayers in our Service-book are holy and pithie, if agreeable to the pattern of all prayer, and favour of true piety and devotion, (which they cannot denie they doe) what skills it out of what book they were culled? The *Jews* borrowed jewels of the *Egyptians* to adorne the Sanctuary. *Solomon* sent for timber and other materials for the Temple to *Hiram* King of *Tyre*. *Saint Paul* transcribed Verses out of Heathen Poets.

Virgil.

Virgil raked gold out of *Ennius* his muck; Christian Apothecaries gather simples to make sovereign electuaries out of the gardens of *Jews* and *Mahumetans*; the Lapidaries take out a precious stone called *Bufo* out of the head of a Toad: Christ indeed forbids us to cast pearl before swine, but no where to take a pearle out of a ring in a swines snout, if there be found any there.

Secondly, this exception is guilty of as much ignorance as weaknesse; they who make it are *μωροὶ καὶ ὀφθαλμοί* such as cannot see as farre off: for if they could, they might have discerned the prayers in our Church-book to bee farre more ancient then the *Roman Missall*. The Bishops and learned Doctors, who in the dayes of *Edward* the sixth compiled the Service-book at *Windſor*, had farre more ancient *Liturgies* in their eye then the *Roman Missall* or *Breviary*; they drew not water out of that impure channell, but out of a clearer fountain. There are the same *Epistles* and *Gospels* in our book and theirs, but they were not taken out of theirs, but out of the Canonical books of the old and new Testament: there are the same *Psalmes* and *Hymns*, but they were not taken out of their *Psalter*, but out of *David's* and *Saint Luke*: there are many of the same *Collects* and *Orisons*, but they are not taken out of their *Breviary*, but out of the *Liturgies* of *Saint Basil*, *Saint Ambrose*, *Saint Chrysostome*, and other more ancient, attributed to the Apostles themselves.

2 Pet. 1.9.

Lastly, if in regard of that little which may seem to be translated out of the *Missall* into our English Service-book, it might be teamed (as *Spalatensis* when hee was present at the Service in *Canterbury* Church, called it) *Breviarium optime reformatum*, a reformed *Breviary*; I cannot apprehend, how that should be any derogation to it; for what saith *Solomon*? take away the drosse from the silver, and there shall come forth a vessel for the refiner.

Prov. 25.4.

This was the noble work of the learned Doctors and Martyrs who reformed Religion in *England*: they took away the drosse, not onely from the *Missalls*, but from all other Offices and Service-books then extant; all superstitious Rites either heathenish or *Jewish*, all Legendary fables, all invocation of Saints, prayers for the dead; all *Dirige's* and *Trentals*, and whatsoever was not warrantable by holy Scripture; and, retaining the rest, supplied what was wanting thereunto: and hence came forth this Vessell for the refiner, this *Liturgie* of our Church, more compleat then any now extant in other reformed Churches.

EXCEPT. III.

Thirdly, they except at three Popish absolutions, as they team them; the first, in the beginning of the Service after the publique confession; the second, before the Communion; the third, in the visitation of the sick.

ANSWER.

But this exception hath in it more strength of passion then reason: for none of these absolutions are absolute, but conditionall; not in the name, or by the authority of the Minister, but of Christ.

The first is nothing but a declaration of Gods mercy, who freely pardoneth the penitent; and of the Ministers duty to declare and pronounce this absolution and remission to the people.

The second is a prayer of the Minister to God to have mercy upon the Communicants, to pardon and deliver them from all their sins, and to confirme and strengthen them in all goodnesse.

Set formes of prayer necessary in the Church.

The third is the execution of that Ministeriall power wherewith Christ invested the Apostles and their successors, *John 20. 23. As my Father sent me, so I send you; whose finnes ye remit, they are remitted, whose finnes ye retain they are retained.*

Here is our expresse warrant and Commission from Christ for what we doe in this kinde, to revive the spirit of the humble, and cheare up the drooping conscience readie to languish in a fearfull conflict with despaire,

EXCEPT. IV.

Fourthly, they except against the reading of the *Psalmes, Epistles and Gospels* in a corrupt translation in which there are many grosse errors: as *Psalm 105. 28. And they were not obedient to his word*, whereas it should be translated, *and they rebelled not against his word*: and *Luke the first, 36. This is the sixth moneth which was called barren*, for, *this is the sixth moneth with her who was called barren*. And *Rom. 12. 11. Fervent in spirit serving the time*, for, *erving the Lord*. And *Gal. 4. 25. Agar is mount Sinai in Arabia, and bordereth upon the city which is now called Ierusalem*, for, *and answereth to Ierusalem*. And *Phil. 2. 8. He was found in his apparell as a man*, for, *being found in fashion as a man*. And *Ephes. 3. 15. which is the father of all that is called father in heaven and earth*, for, *of whom the family in heaven and earth is named*.

But this exception is of little importance, and may soon be philip't away.

For first, if no translation may be read in the Church but that which is free from all error, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *serula* therefore they rap themselves over the thumbs.

Secondly, those sores on which they fasten their naile have their salves; they may see them, if they please, in *Hooker, Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the Common-Prayer Booke: but they may, if they please, in stead thereof reade the *Psalmes, Epistles and Gospels*, according to the last and best translation: neither were they to blame who in the first setting forth of the Common-Prayer Booke appointed the Scriptures to be read in that ancient translation, for that was the best then extant, neither is there any error at all in it which concerneth faith or manners; and other slips must be born with in translations, or else we must reade none at all till wee have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fifthly, they except that there are vain repetitions in the Service-Booke.

But this exception is vain, not the repetitions: for,

First, that is not vain which serves to a holy end and purpose, the more to stirre up our affections, or imprint such prayers deeper in our memories; as the reflecting the sun-beams is not in vain which increaseth the heat thereof, and the striking

king again and again upon the same naile is not in vain, because it driveth it in deeper, and more fasteneth it.

Secondly, the holy Scripture warranteth such repetitions: for in the 136 *Psalme* these words, *for his mercy endureth for ever*, are 27. times repeated in the old translation, but 26. according to the new: and in *Psalme* 119. the word of God, or some *synonymon* thereunto is repeated 175. Christ himselfe repeated that prayer, *Father, let this cup passe from me*, three times.

Mat. 26. 44.

Thirdly, there is no prayer appointed to be often repeated save the Lords prayer, which Christ himselfe twice delivered upon severall occasions; and not onely the Church of England, but all Churches in their *Liturgies* have thought fit to rehearse often: for, it is as the salt which seasoneth all our spirituall sacrifices, as the amber which sweeteneth all our dishes, as the *Elixer* which turneth all our *leadens conceptions into pure gold*. In the confession of our sins we are defective, as also in the profession of our faith, and in our prayers for our selves and others, and in our formes of consecration of the Sacrament: and therefore in all these places of the Service-book the Lords prayer is added to supply the defect thereof.

A Conclusion to the third Article.

Since I had perfected, and in part published my Answer to the exceptions of the *Brownists* taken against our Book of Common-Prayer, I understand that some well-affect-ed to the Discipline and Liturgy of the Church, rested not satisfied with my Answer p. 74. to the objected errors in the translation of divers Texts of Scripture, namely, *Psalme* 105. v. 28. *Luke* 1. 36. *Rom.* 12. 11. *Gal.* 4. 25. *Phil.* 2. 8. *Ephes.* 3. 15. because in part I referre them for answer to Master Hooker, M. Fisher, M. Cowell, and others, who had formerly cleared these passages.

It is true, in that place I deliver not their answers, but referre the Reader to their Works; and I was constrained so to doe, because I had not their Books by me to transcribe the particular passages out of them. Howbeit because peradventure thou maist not easily meet with these Authours, or not suddenly light upon the very places, for thy better satisfaction for the present, I have thought fit (not balking any way the fuller and larger Answers of the Authours above mentioned) to put a light into thy hand, with which thou maist safely passe through those difficult Texts in that Translation, without any trip or stumbling.

To the first objected error, *Psal.* 105. 28. *They were not obedient to his word*, whereas according to the Originall, they should have translated it as we read in the Kings Bible, *they rebelled not against his word*: I answer, that the words in our authorized Translation are agreeable to the *Septuagint*, whose Translation the Apostle follows often in the New Testament, even where in words, though not in sense, it differeth from the *Hebrews*; neither is there any contradiction in the translations. For the pronoun *they* in the old translation, is to be referred to the Egyptians, in the new to *Moses* and *Aaron*. Now if we speak of *Moses* and *Aaron*, *they rebelled not against Gods word*, but were obedient to it; and so the last Translation is most true of them; but if we referre the words to *Pharaoh* and the Egyptians

ὅτι ποὺ ὁμιλεῖται
τὸς λόγους αὐτοῦ.

tians

tians, they rebelled against God, and were not obedient to his word, and so in them the former Translation is verified. Nay, which yet farther justifieth both Translations; though we distinguish not the persons, but take the word *they* in both translations for the same, namely, Pharaoh and the Egyptians; it may be truly said of them that they were not obedient unto Gods word according to the old Translation, and yet that they rebelled not against Gods word according to the new. For in regard of their offer to let goe the people when they saw the fearfull darknesse, they disobeyed not the word of the Lord, and yet they obeyed not his word absolutely, in as much as they withheld their sheep and cattell at the same time.

To the second objected error, Luke 1. 36. *And this is the sixth moneth which was called barren.* I answer, the fault is not in the Translatour, but in the Printer, who should have printed *her* instead of *the*, and so the sense is currant and agreeable to the original, this is *her* sixth month which, or who was called barren, *ἡ ἕκτης μηνὸς τῆς αὐτῆς τῆς καλονομένης στείρας*, that is word for word, *this is the sixth moneth to her that was called barren.*

To the third objected error, Rom. 12. 11. *Serving the time* in stead of *serving the Lord*: I answer, there is a *varia lectio*, in the original, some copies read the Lord, *κυρίῳ*, and some the time or season, *καιρῷ*, and both may well stand; for the first, serving of the Lord, no man can make question; and if we read *καιρῷ*, that is the season or time, the sense is good, and the precept agreeable to that *Colossians* 4. 5. which requireth that we observe the times, and take advantage of all opportunities of doing good.

To the fourth objected error, Gal. 4. 25. *Agar is mount Sinai in Arabia, and bordereth upon the City which is now called Jerusalem*; I answer, that the Greek word *συνορίαν* signifieth bordereth, or is in the same ranke with. And though mount Sinai it selfe, on which God descended, and the Law was given, is distant many hundred miles from Jerusalem, yet as Genebrard observeth, there is a track of hills from mount Sinai in Arabia, reaching neer unto Sion, whereon Jerusalem is built; and so mount Sinai may truly be said with the mountains adjoining thereunto, to border upon, or be in the same rank with Jerusalem; notwithstanding, I grant, the last Translation which rendereth *συνορίαν* answereth unto, seemeth more agreeable to the meaning of the Apostle.

To the fifth objected error, Phil. 2. 8. he was found in *apparel* as a man: I answer, that though *apparel* be now restrained to signifie a mans outward habit, vesture, or garments; yet the word in ancienter times was taken more largely for outward appearance, and so is answerable to the Greek *ῥηματι*, signifying shape, falluon, and outward resemblance.

To the sixth objected error, Eph. 3. 15. *which is the Father of all, that is called Father in heaven and earth*: I answer, that these words are a paraphrase of the sense, rather then a Translation of the letter, and such a liberty we may not deny a Translatour, especially when the letter in the original foundeth somewhat harsh in the language into which the Translation is made. Thus much may serve to justify the authorized Translation in the Book of Common-Prayer, though for my owne part, I wish (as I have elsewhere expressed my selfe,) that all the Psalmes, Lessons, Chapters,

Chapters, Verses, and allegations of the Scripture in the book of Common-Prayer should in the next edition be printed agreeable to the last and best Translation. A rusti candle is not to be condemned in the dark, yet if we may have a clearer light with cotten week, we use it rather. As the former Translation was better then could be expected in those darker times: so in these dayes of clearer light, men may expect a better Translation then they could then make.

I will fill up this Border with a rich Jewell, I meane the testimony of that incomparable Bishop, who after he had most accurately handled all the points of difference between us & the Roman Church, and thereby purchased to himselfe the title of the prime Champion of the reformed Religion through the Christian world, in his view of a seditious Bull sent into England from *Pius Quintus* in *Anno Domini* 1569. page 10. thus washeth away the aspersion cast upon our Church by that man of sinne, "*Preces, Jejunia, &c. abolevit*; He saith we have no Prayers; hee thinketh we meet together like wilde men, or rather like brute beasts, you know he speaketh untruly; behold the Suffrages, the Psalmes, the Lessons taken out of the Old and New Testament; consider the forme and order of our Churches: we make humble confession of our sins, we heare especiall comfortable places of Scripture, which shew us how mercifull God is to them that truly and earnestly repent: wee give thanks to God for his mercies and blessings upon us, we pray him to continu his goodnesse towards us, and to lead us into all truth: We pray for the Queens Majesty, for all that be in authority; for all the people, for those which suffer affliction, for all that either obstinately or ignorantly refuse the comfort of the Gospel: To be short, with one minde and with one mouth wee praise God, even the Father of our Lord Jesus Christ, and all the people say, Amen. Thanks be to God for the Prayers which we have, and God grant that we may hold them to the end.

Vid. ep. Petri
Mart. præfix.
apud. Juelli.

EXCEPT. VI.

Sixthly, they except against the shortnesse of our prayers; they say, they are rather *snips of prayers* then prayers; and that in them there may be some *spark of piety*, but no *flame of devotion*.

But this exception is neither true nor just.

First, not true; for the prayers appointed by the Church to be read at solemn fasts, as likewise the prayers for the whole estate of Christs Church, and the Morning and Evening prayers for private Families, and for sundry other purposes, printed after the Psalmes, are of as large a size as any used in any reformed Churches.

Secondly, it is not just; our prayers are thereby no way disparaged, for the shortest of them come nearer to the pattern of perfect prayer drawn by our Saviour, then their longest. In all the Bible there is no example of any very long prayer: on the contrary, Solomon commandeth us when we petition the Almighty to use few words; and Christ himselfe more then once taxeth the vanity and hypocritie of such as mete out their devotion by the ell: *when you pray, use not vain repetitions as the heathen doe, for they think that they shall be heard for their much speaking.* And *Matth. 23. 14. woe be unto you Scribes and Pharisees, hypocrites, for ye devoure widowes houses, and for a pretence make long prayers.*

Eccles. 5. 3.
Mat. 6. 7.

Set formes of prayer necessary in the Church.

Ep. 121. Hoc ne-
gotium plus gemiti-
bus quam sermoni-
bus agitur; plus
fletu quam affla-
tu.

In direct opposition to such, he framed a prayer himselfe, a very short one, but most pitie and perfect; and it is after this fair copie that the learned Scribes, who penned our English devotions wrote, well knowing that God is not wooed with variety of phrases, but rather with sighs and groanes; not with enlarged thoughts, but with constrained affections, as *Saint Austine* teacheth us. The hottest springs send forth their waters by ebullitions; *oratio brevis penetrat calum*. In a long prayer the affection slaketh, cooleth and dieth before he that prayeth is speechlesse; and the vulgar sort of people are very little benefited by these prolix and long-winded, rather discourses or expostulations, or exaggerations, then prayers; neither can they for so great a space of time hold their attention to the Preacher; neither can their memorie carry away a quarter of what is powred out before them: whereas short prayers often repeated in their eares leave an impression behind them, and they get them (with many most profitable texts of Scripture often rehearsed in the Book of Common-Prayer) by heart: and if you take away from them these short cuts and shreadings of devotion (as they please to nick-name them) such as can neither read nor write will have nothing left to mend their wedding garment.

However, we want not the approbation herein of the ancient Churches, especially the famous Churches of *Egypt*, who had many prayers, but very short, as if they were darts throwne with a suddain quicknesse, lest that vigilant and erect attention of the mind, which in prayer is most necessary, should be wasted or dulled through the continuance of over-long prayers.

Aug. ep. 121. c. 10
Dicuntur fratres
in *Egypto* cre-
bras quidem habere
orationes, sed eas
tamen brevissimas,
& rapim quodammodo ejaculatio-
nes, ne illa vigilanter crebra, quæ orant
plurimum necessaria est, per productiores mo-
ras evanescat atque hebetetur intentio.

EXCEPT. VII.

Seventhly, they except against the interchangeable variety of our Service-Booke, whereas they continue a long prayer themselves without any interruption, the people onely sealing all in the end with their *Amen*.

But according to the Rubrick, and practice of the Church in most congregations in reading the *Psalmes*, and other parts of the Service, the Minister and people answer one another by course and turns; sometimes he darts out a short ejaculation, as *sursum corda, lift up your hearts*; they answer him with, *habemus ad Dominum, we lift them up unto the Lord*; when he singeth one verse in a *Psalm*, they chant out another; when he prayeth for them, *the Lord be with you*, they requite him with the like prayer, *and with thy spirit*. And what hurt or incongruity is in this? it is a religious seconding one the other in their devotion, and stirring up the intention of the people. It is as it were the laying glowing coals one upon another, which presently kindle one the other, and make the flame the greater.

And though now this be an eye-sore to some in our Common-Prayer Book: yet the ancients esteemed it no blemish, but a beauty in their Liturgies. For *S. Ambrose* maketh mention of such a custome in *Milaine*, *Platina* in *Rome*, *Besit* throughout all *Greece*, and *Plinie* the younger among the first Christians in *Trajan* those within a hundred years after Christs death; *These Christians* (saith he) *before day sing Hymns alternatim, by turnes or catches, to one Christ, whom they esteem a God*. And yet wee may fetch this practice higher, even from a quire of Angels in heaven; for

Gal. 6. 18.
The grace of our
Lord Jesus Christ
be with your
spirit.

Plin. ep. ad Tra-
jan.

Set formes of prayer necessary in the Church.

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for so we reade *Psalm 63.* And the *Straphims* cryed one to another, *Holy, holy, holy.*

EXCEPT. VIII.

Their last exception and greatest spleen is at the *Letany*; one of the choicest pieces in all the Service-Book, wherein we offer up the sweetest incense of most fervent prayers and fragrant meditations to God.

And the *Brownist* their taking offence at it sheweth them to be of the nature of the *Futurists*, who, as *Aristotle* writeth, are killed with the oyle of *Roses*: or rather like *swine*, who, as *Plinie* informeth us, cannot live in some parts of Arabia by reason of the sweet sent of aromaticall trees there growing in every wood. Against this therefore they thunder out a volley of objections; In the *Letany* (say they) there is a prayer for the dead, *Remember not, Lord, the offences of our forefathers*; prayer against sudden death, which may be a blessing; prayer for all that travell by Land, or by water, and so for thieves and Pirates; for all women labouring of child; and consequently, for all queans and harlots: there is rapping out o'boathes, and no better then exorcismes and conjurations, by thy *name* and *circumcession*, by thy *croffe* and *passion*, &c. And therefore many, who are in charity with other prayers are frighted with the *Letany*, and as soon as the Minister beginneth it they run swifter out of the Church then he over it.

But I may truly say with the Prophet, *simulacrum ubi non erat timor*, they feared where there was no cause of feare; like silly ducklings they were scared at the sight of the shadow of a Kine in the water. For, not to answer all their objections en passant (they are not worth the stay or insisting upon, any of them) those words they first stumble at, *Remember not the offences of our forefathers*, are not a prayer for the dead, but for the living, that God would not so remember the offences of our forefathers as to visit them upon us, according to that dreadfull menacy in the second Commandement, *I am a jealous God, and visit the sinnes of the fathers upon the children to the third and fourth generation of them that hate mee.*

The suddain death we pray against is not a quick riddance out of pain, or a speedie taking us away from the evill that is to come, for that indeed were to pray against our own good: but by *mors repentina*, or suddain death, there is meant unexpected or unprepared death, when we are summoned by death as by Gods messenger to bring in our bills and books to be examined at the great *Audie* before our accounts be ready: it is true, we should be always ready; but who of a thousand is so? And if any be tardy, as thou and I are, shall any blame us for desiring a day at least to make over reckonings and perfect our accounts?

As for those passionate trains: By *thine agonie* and *bloody sweat*: they are no forms of oaths, much lesse conjuration, (as these ignorant Sectaries blaspheme them) but a compendious and very usefull recapitulation of the story of the Gospel, and an acknowledgement of the chief means of our salvation, and a vehement obtestation by the meritorious actions and passions of Christ, like to that, *i Thess. 1.* *I beseech you brethren by the Lord Jesus Christ.* Neither are such kind of earnest obtestations unusual in our petitions to men: *per dextram tuam*, saith *Caesar*; saith *Cicero*; *& per comitula nostra*, saith *Dido*. If they are true Christians they beleeve that God hath and doth deliver us from all punishment due to our sinne, and from eternall death by these very actions and passions of Christ recounted in the *Letany*;

Aristot. de mirabil, auscult.

Zanch. in exposit. præcept. 2. Tit. de invocatione: In veteri Romana ecclesia semper mihi placuerunt hæc duo: unum, quod preces concludunt per Dominum nostrum Jesum Christum: alterum, quod exprimant partes mediatoris & actus officii, ad denes, per crucem & vulnera &c.

Set formes of prayer necessary in the Church,

and if these be undoubted means of our salvation, ought we not to pray to God to save us by these means from wrath, and bring us to his everlasting kingdom?

The Proposition by hath many significations; sometimes it is the note and signe of an oath; sometimes, and that most usually, it signifieth the instrumentall cause, and so it is taken in the *Letany*; wherein we do not affirme or swear any thing to be so or so by Christs *nativity* or *circumcision*, or *death*, or *passion*; but we pray to God to deliver us from all the evils both of sinne and punishment before specified by these meritorious actions and passions of our Redeemer, as by the onely effectual means to procure us such a deliverance.

Gal. 6. 16.

And for the extent of our charitie and generalitie of our prayers, as we are commanded by the Apostle, while we have time to do good unto all men, but especially to those of the household of faith; so we are likewise to pray for all men, because there is no man so wicked and in so damnable a condition to whom God (for ought we know) may not give repentance unto life; and we are indebted unto Gods mercy and restraining grace, that we run not into the like extreme of riot as they; nor are as wide from the way of salvation as the farthest wandring sheep. And though we pray indefinitely for all that travell by land or by water, yet those all in the Churches account are no other then such as travell in the way of a lawfull calling.

7. 22.

And as for women labouring with child, we pray nothing for them, but that they may be safely delivered; not for any that are in present danger, but that God would preserve them: and have we not expresse warrant for such a Prayer, both in the words of *Job*, O thou preserver of all men? And of the Apostle, 1 Tim. 4. 10. God is the Saviour of all men, especially of those that believe; upon which ground the Apostle himself inferreth a necessarie dutie of all Christians to pray for all men, 1 Tim. 2. 3, 4. I exhort you therefore, that first of all supplications, prayers, and intercessions be made for all men; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the Truth.

The Doctors Manifesto and Challenge.

VV Hereas a false and scandalous report is bruited by the Semi-separatists and Anabaptists, and readily entertained by divers Zealots of the New Reformation; that I, who have preached and printed so much against Popery heretofore, now in my old daies being readie to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish books in my studie: And because I have learned from the mouth of *S. Jerome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *Injustissime judicatio injustissime iudicatur*: yet, that in *suspitione hereses neminem oportet esse patientem*, that no man ought to be silent when he is charged with Heresie: I have thought fit to make known to all whom it may concerne, that being chosen Provost of *Cheshyre Colledge*, I have under the Broad Seale of *England*, a Warrant to buy, have, and keepe, all manner of Popish books, and that I never bought or kept any of them, but to this end and purpose, the better to informe my selfe to refute them; and for my judgement and resolution in point of Religion, I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and printed,

printed, against the errors, heresies, idolatry, and manifold superstitions of the Romish Church; I believe to be the truth of God, and that I am most readie and willing, if I be called thereunto, to *signe and seale* it with my blood.

And whereas I am certainly informed, that divers Lecturers and Preachers in London and the Suburbs, who have *entred upon the labours* of many worthie Divines, and *reaped their harvest*, do in their own Pulpits, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church-Hierarchy or book of Common Prayer, or any may oppose or impugn the new intended Reformation, both in doctrine and discipline of the Church of England?* I doe here protest, that I do and will maintaine by Disputation or writing, against any of them, these three conclusions.

First, that the Articles of Religion, agreed upon in the year of our Lord, 1562. by both houses of Convocation, and ratified by Q. Elizabeth, need no alteration at all, but only an orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

Secondly, that the Discipline of the Church of England, established by many laws and Acts of Parliament; that is, the government by Bishops (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly ancient, and Apostolicall Institution.

Thirdly, that there ought to be a *set form* of publick prayer, and that the book of Common Prayer (the Calendar being reformed, in point of Apocryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole correctly printed, with all the Psalmes, Chapters, and allegations out of the Old and New Testament, according to the last Translation) is the most compleat, perfect and exact Liturgie now extant in the Christian world.

DAN. FEATLEY.

ARTIC. IV.

Concerning the calling of Pastors.

ANABAPTIST.

That there ought to be no distinction by the word of God, betwene the Clergie and the Laity; but that all who are gifted may preach the word, and administer the Sacraments.

THE REPUTATION.

This prodigious error, which may be easily convinced not only by the clear light of Scripture, and the practice of the Christian Church from the beginning to this day: but also by the glimmering light of Reason and custome of all Nations, a *mongrell* Sect of late between Brownists and Anabaptists have set abroad, and thereby after a sort justified the scandall laid upon some in the Reformed Churches, by Cardinall Bellarmine, that Protestants have no order at all among them, but confusion; that among them all sorts of Tradesmen and Artificers handle the Word and Sacraments with foul and unwashed hands, to the great dishonour of God, and profanation of his holy Ordinances. But let the Cardinall and all Papists know, that we own none of these *Russet Rabbits*, or *apron Levites*, but detest and abominate them as much as we do that great Patriarch of the Anabaptists, * *Cniper-*

Gastius I. de Anabap exord. p. 35
Cath. baptiste sunt
ment sibi omnes
predicandi officium. See the confession of the Anabap art. 41. 45.
* Sleid. com. l. 10.
Cniperdolingus
manibus pedibusque
reptans per homines
nes confertim stantes
in sublimi discursit,
et in os illius
inbalans, Pater
(inquit ad singulos)
te sanctificavit,
accipe Spiritum Sanctum.

Distinction of Clergy and Laity.

*do*lin, who in *Muster* at the Coronation of their Taylor King, creeps upon all four, and passing through a great throng of people, breathed into all their mouths, saying to every one in particular, *The Father hath sanctified thee, receive the Holy Ghost*. This Heretic may be felled down at three blowes of the Axe (*Saint John Baptist* speaks of) laid to root of the tree, after this manner:

ARGUMENT I.

No man may conjoyne or confound them whom God hath severed and distinguished.

But God in his Word hath severed the Clergie from the Laity; and distinguished the Priests from the people, *Numb. 18. 20. Eds. 4. 9. Mal. 2. 7.*

Ergo, None ought to confound them.

ANABAPTISTS Answer.

By the Leviticall Law the Priests were distinguished from the people, but that distinction is now taken away, and by the Gospel any who hath the gift of Prayer, and interpretation of Scripture, may both expound, and dispense and doe all such things, as the Clergie of late have appropriated to themselves.

REPLY.

1. The distinction of Priest and People is more ancient then the Leviticall Law, and founded in the very law of Nature; for the Indians have their *Brachmans*, the Turks their *Mustees*, the Heathen Romans had their *Flamines* and *Areh-Flamines*, the Britains and Gals their *Druides*. Before the Law given, we read of Priests in *Egypt*, and in *Canaan*, and in *Midian*, *Melchisedec* was a Priest to the most high God, *Gen. 14. 18*. The Priests in *Egypt* had a portion by themselves, *Gen. 47. 22*. Only the land of the Priests *Pharaoh* bought not, for the Priests had a portion assigned them, and they did eat their portion which he gave them. And *Exod. 2. 16*. there is mention of a Priest of *Midian* which had seven Daughters.

2. In the New Testament, though the Leviticall Priesthood be taken away, yet there still remaineth a distinction between the Clergie and Laity; for Christ *Matth. 28. 19*. giveth commission to his Apostles, and their successors, to teach all Nations, and baptize them, and *John 20. 22*. to remit and retaine sinnes; and the Apostle evidently distinguisheth the flock from their Pastors, *Acts 20. 28*. Take heed to yourselves and all the flock over which the Holy Ghost hath made you overseers. And *Gal. 6. 6*. Let him that is taught in the word, communicate to him that teacheth in all good things. And *Heb. 13. 17*. Obey them that have the rule over you, and submit yourselves, for they watch over your souls, as they that must give account; that they may doe it with joy, and not with griefe.

ARGUMENT II.

That for which God inflicted most severe punishments in the Law, ought not to be attempted by any that fear God:

But God inflicted severe punishments upon Lay-persons for usurping upon, and intermeddling with the Priests function: as namely, upon *Covab*, *Dubab*, and *Abiram*, *Numb. 16. 31*. and upon *Korab*, *2 Sam. 6. 7*. and upon *Uzziah*, *2 Chron. 26. 17*.

Ergo, None that fear God, ought to attempt any such thing.

ANABAPT.

ANABAPTISTS. Answer.

These plagues and judgements fell upon the persons above named for other crimes; namely, upon Corah and his complices for their conspiracy against Moses and Aaron; Uzzah for his presumption; and Uzziah for his pride; not simply for those acts done by them, which seemed to trench upon the Priests and Levites office.

REPLY.

1. It is true that the former Delinquents were guilty of other crimes. For as Angels often appear single, but Devils by legions; so eminent virtues are for the most part single and rare in men, but enormous vices are seldome alone. Yet this no way dulleth the point of the Argument: For the Text is expresse, that the particular punishments above mentioned were laid upon them for those illegall acts done by them, to the wrong and prejudice of the Sacerdotal function. For what saith the Text? *Corah and his company said to Moses and Aaron, You take too much upon you, seeing all the Congregation are holy, every one of them, Ver. 18. They took every man his Censer, and put fire on them: and that hereby they incensed upon the Priests office, it is evident by Moses reproof, Ver. 9. 10. Is it a small thing that God hath appointed you to stand before the Congregation to minister unto them, and be hath brought thee neer unto him, and seek ye the Priesthood also? Likewise it is said of Uzzah, that he put his hand to the Ark of God, and that therefore the Lord was wroth with him, and smote him in the same place. And for Uzziah, the case is yet clearer, for the Priests withstood him, and said unto him, 2 Chron. 26. 18. 19. It pertaineth not unto thee, Uzziah, to burn incense to the Lord, but to the Priests the sons of Aaron: yet Uzziah will be meddling with the Censer, and be burning incense contrary to the Law, and thereby he incensed the wrath of God against himself, and immediately the Leprosie rose up in his forehead before the Priests in the house of the Lord, besides the Incense Altar.*

2. I grant Corah and his complices conspired against Moses and Aaron, but the cause was, *Moses and Aaron withstood his ambition, and would not suffer him to arrogate to himself the Priests function.* Uzzah was presumptuous, but for ought appears in the text, he shewed it in nothing but this, that he, without any calling from God, presumed to touch his Ark, and do the office of a Priest. Uzziah was proud, and it was the height of his pride which moved him to burne incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this reason then the application of the words of the Oratour to *Mark Anthony; I wonder Anthony that thou art not frighted at their ends, whose course thou followest.* So I very much marvel that they who doe such things as Corah, Uzzah, and Uzziah smarted for, fear not that they shall suffer in the like kinde, or a worse without repentance. For although the Earth open not her mouth and swallow them up as she did *Dathan*, and his fellow Conspirators; yet Hell will open her mouth, and swallow them body and soul. And though God smite them not with temporall death, as he did Uzzah, yet he will with eternall: and though their flesh be not infected with leprosie, as Uzziah was; yet their consciences are most foul and leprous in the sight of God.

ARGUMENT III.

All that take upon them to execute the office of a Priest or Minister of the Gospel, ought to have a calling thereunto, *Heb. 5. 4. 1 Tim. 4. 14.*

But

Cic. Phil. sec.
Mittor te, Antoni,
quorum facta im-
mune, eorum exi-
tus non perhorre-
sere.

The distinction of Clergy and Laity.

But Lay persons, whether Merchants or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel. Ergo, they may not assume or arrogate it to themselves.

ANABAPTISTS Answer.

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands, it is an Antichristian Rite, and giveth the party ordained no power at all.

REPLY.

There is a double calling necessary to a dispenser of the mysteries of salvation: Inward and Outward: the Inward inableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God incline the heart of the party to enter into the Ministry, there is an inward calling: yet this alone sufficeth not without * an outward calling, either ordinary or extraordinary: Extraordinary callings (such miracles are ceased) we are not now to expect; nor if any pretend, easily believe, or give way thereunto: and therefore we must stick to the ordinary calling, by the imposition of the hands of the Presbyterie; for none may prophesie or preach except he be sent, *Jer. 14. 14. The Prophets prophesie in my name, and I sent them not. Jer. 27. 15. I have not sent them, yet they prophesie. Rom. 10. 15. How shall they preach, except they be sent?* And the Christian Church now knoweth no other sending, then by laying on of hands by the successors of the Apostles, and commending them to particular charges: And if such Episcopall Ordination be an Antichristian Rite, we desire to learne from them what is the Christian form or manner of admitting men into holy Orders; for no other ordination was heard of for 1500 years or at least approved of, and more: during which time, if there were no lawfull calling, there were no Pastors feeding and governing the flocks; if no lawfull Pastors, no visible Churches.

* *Helvetica posterior cap. 18.*

Nem. honorem ministerii Ecclesiastici usurpanti sibi, ad est, arbitrio proprio rapere debeat: vocentur & eligantur electione Ecclesiastica & legitima ministri Ecclesie. Et post, Nuncupant Apostoli omnes in Christum credentes Sacerdotes, sed non ratione ministerii, &c. Rohe-

mica confes. ca. 9. Nulli apud nos permittitur ministerii munere fungi, aut ullum sacrum Domini munus administrare, nisi hic prime Ecclesie more atque divinitus constituto ordine ad eam functionem pervenerint, vocatusq. sit & constitutus. Anglicana confes. art. 6. Ministrum docemus legitime vocari oportere, & recte atque ordine prefici Ecclesie Dei: quo major nobis abistis sit injuria quibus nihil sepius in ore est, quam apud nos omnes esse Sacerdotes, omnes doctores, omnes interpretes. Belgica confes. art. 31. Credimus ministros debere ad functiones illas suas vocari & promoveri legitima Ecclesie electione. Augustana confes. art. 14. De ordine Ecclesiastico docent, quod nemo debet in Ecclesia publice docere, aut Sacramenta administrare, nisi rite vocatus, sicut & Paulus precipit Tito, ut in civitatibus Presbiteros constituat. Wittenberg. confes. art. 20. Nec permittendum est cuivis, quamvis spirituali Sacerdoti, ut sine legitima vocatione usurpet publicum ministerium in Ecclesia.

2. As the Anabaptists have no outward calling, so neither inward; for whatsoever over-weening conceit they may have of themselves, yet certain it is, they who take upon them to be their leaders and teachers, are such as *S. Jerome* complaineth of in

Nimium multi imperitorum magistri sunt, priusquam fuerint doctorem discipuli. In Cant. C. nales multos hodie habemus in Ecclesia, conobas paucos; tante charitatis sunt, per quos nobis fuenta caelestia dimanant, ut primi effundere quam infundi velint, loqui quam audire paratiores, prompti docere quod nunquam didicerunt.

his 8 Epistle, *who become Masters of the unlearned, before they were Scholars of the Learned. And S. Bernard, we have many Cocks in the Church, but few Cisterns; they who derive to us the heavenly waters are so charitable, that they pour out rather then stay to have anything poured into them; more ready to speak then to bear; and apt to teach that they never learned.* Though they can vary phrases,

and out of broken Notes hold out a discourse upon some passages of Scripture for an hour and more; yet they are no wayes furnished with gifts requisite to a faithful Shepherd, and able Minister of the Gospel: for they understand not the Scrip-
ture

ture in the Originall Languages, they cannot expound without Grammar, nor per-
swade without Rhetorick, nor divide without Logick, nor sound the depth of any
Controverſie without Philoſophy, and Schoole-Divinity. Neither may they fly to
immediate inſpiration of the Holy Ghoſt, and the miraculous gifts of Tongues and
Propheſie, for ſuch have ceaſed in the Church for theſe many hundred years.

The Anabaptiſts Objections Answered.

You have heard how ſtrong our Arguments are for the truth: now ye ſhall hear
in brief how weak the Adverſaries objections are againſt it.

Fiſt, they allege out of Joel 2.28. *I will pour out my Spirit upon all fleſh, and
your ſonnes and daughters ſhall propheſie, your young men ſhall ſee viſions, and your
old men ſhall dream dreams:* That though under the Law the people were ordina-
rily to hear the interpretation of the Law of God from the Priests; yet that under
the Goſpel God ſo plentifully powreth his Spirit upon all Congregations, that all
Believers are enabled to propheſie, and to ſpeak to inſtruction, to edification and
comfort.

But we answer: That the Prophet there ſpeaketh not of any ghottly power to
open the Kingdome of Heaven, and remit and retain ſins given by Chriſt to his Apo-
ſtles and their ſucceſſors, but of an extraordinary meaſure of enlightning graces, as
alſo of extraordinary gifts of Tongues and Miracles, as the Apoſtle Saint Peter him-
ſelfe expoundeth the Text, *Acts 2.15, 16, 17.* Objct. 1.
Sol. 1.

As there is a greater meaſure of knowledge given to the people under the Goſpel,
then under the Law, and a more copious effuſion of the Spirit, ſo alſo to the Paſtors:
and to whom more is given, more ſhall be required. This text therefore proveth not
that all ſheep ſhould be Paſtors, and all Scholars, Teachers; but that both Teachers
and Diſciples ſhould have a greater meaſure of knowledge then before they had un-
der the Law. 2.

Secondly, they allege out of Col. 3.16. and the 1 Pet. 4.10. that all Chriſtians
ought to communicate their knowledge and other gifts of the Spirit one to another,
and thereby to teach and inſtruct and edifie one another. Therefore all Lay-perſons
who have the gift of ſupplication and interpretation of Scripture, ought to make uſe
of them for the benefit of others, as the Miniſters of the Goſpel do. Objct. 2.

But we answer, that as the clouds when they are full, drop, and the eares ſhed,
and the fountaines flow; ſo all who abound in knowledge ought in ſuch a way as
they are able, according to their calling, derive it to others: but hence it will not
follow, that all men have ghottly power to diſpenſe the myſteries of ſalvation, and
adminiſter the Sacraments, and remit and retain ſins, which peculiarly appertaine
to the Paſtorall calling. Sol. 1.

There is a double teaching and admoniſhing, Publick and Private: Publick, by
expounding the holy Oracles of God, and revealing to Gods people his whole coun-
ſell for their ſalvation: Private, by Catechizing a mans family, or conſerring with
his Chriſtian bretheren, and rehearſing in ſome particular what he hath learned from
the Scripture and other holy books, or the mouth of his Paſtour, or by giving good
advice, and ſhewing him his errors, or encouraging him in a good courſe, miniſtring
unto him a word of comfort, or advice, or admonition in due ſeaſon: And of this
latter kinde of teaching and admoniſhing, the Apoſtle ſpeaketh, as appeareth by the
words

words following, *admonishing one another in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.*

Object. 3.

Thirdly, they allege, that *Eldad and Medad*, Numb. 11. 27. and *Saul*, 1 Sam. 10. 11. and *Philip's Daughters*, Acts 21. 9. prophesied, that the Prophet *Amos* was a *Heards-man*, *Peter*, and other of the twelve, *Fishermen*, and *S. Paul* a *Tent-maker*: Why then may not *Tradescants* and the like, if God bestow gifts upon them, preach the Word and administer the Sacraments?

Sol. 1.

But we answer, that extraordinary instances ought not to be taken for presidents, or drawn into ordinary practise; else false Prophets might now expect to be admonished of their errors by brute beasts, because God once opened the mouth of the Ass, and by it reproved the madnesse of the Prophet *Balaam*; and all souldiers that fight the Lords battell, *blow Roms horns* instead of Trumpets, because once with them the *walls of Jericho were blown down*; or arme themselves with *lamps and broken pitchers*, because *Gideons* Souldiers with such weapons discomfited and routed the *Midianites*.

2.

All these had a calling from God, and proved this their calling by strange & wondrous effects, as by certainly foretelling things future, or speaking with tongues, which they never had learned, or by miraculous cures or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we will not deny them the exercise of the ministeriall function.

3.

It is to be noted, that none are now born in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meer Lay-persons. Neither do we finde fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministry, whose education or former course of life hath not been corresponding to so holy a calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called thereunto, as was *Aaron*; that they despise the Churches Ordination, by imposing of hands; that they handle the holy Scripture and Sacraments with black, foul, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurpe upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of soules, which as *Saint Gregory* rightly defineth it, is *Arts artium*, the Art of all arts: And *Saint Paul* by the question he propoundeth, resolveth as much, laying, * *who is sufficient for these things?* But now as the practice is, and the common estimation of the vulgar, we may crosse *Saint Paul's* question with a contrary interrogatory, Who is not sufficient for these things? sith Coach-men, Weavers, Peermakers, and other base Mechanicks, are now (by some) thoughtable Ministers, and profound Doctors of the Church, and *Parvise*, as they term it, not only in private Conventicles, but also *per famam* & *populum*, in great Churches, and publick Assemblies; to the great dishonour of God, profanation of his Ordinances, and scandal of the Reformed Churches.

Greg. de cura
Pastorali, l. 1.
c. 1. *Ab imperitis
pastorale magisterium
qua temeritate
suscipiunt;
quanda ars arum
est regimen
animarum.*
* 2 Cor. 3. 16.

ARTIC. III.

Concerning taking an Oath, especially *ex officio*.

ANABAPTIST.

NO Christian may lawfully take an Oath, no not though it be required by a Magistrate, especially such an Oath, whereby he may hazard his life, liberty, or estate.

Post. Catal.
Inter errores Politicos Anabaptistarum recenset hoc duos, non licere

exercere iudicia vel in foro contendere, non licetum esse dare juramentum. (Steid, edit. I. 10. dicitur non licere Christianis in foro contendere, non jurandum dicere.

THE REFUTATION.

Though this assertion of the *Anabaptists*, as they maintain it, hath a glosse and varnish put upon it of piety, prudence and justice; of piety, in preventing all occasion both of false and vain oaths; of prudence, in not enflaming our selves; of justice, in not concurring actively to our own prejudice or wrong: yet upon due examination it will appear to be repugnant to all three; to piety, by robbing God of a part of his substantiall worship, to wit, a holy kind of invocation; to prudence, by unfurnishing our selves sometimes of our best defence, which is to clear our innocency by oath; to justice, by depriving all Courts of justice of this sovereign evidence of truth, and all humane society both of the surest tie of fidelity, and the readiest means to end all strife and controversy. For the farther manifestation whereof I am to clear three points, 1. That oaths may lawfully be taken by Christians, 2. That some oaths may be lawfully exacted of them, and imposed upon them, 3. That oaths may be lawfully urged and exacted not onely in civill, but in criminall causes, such as are commonly termed oaths *ex officio*, when a man is required to answer upon oath concerning some crime or fault objected to him, or articulated against him. Some deny it to be lawfull to take any oath: others allow of oaths freely taken, but not imposed: a third sort dislike not all oaths imposed, but onely except against oaths *ex officio*. These three questions hang as it were upon one string. For if no oath may be lawfully spoken, certainly none may be lawfully imposed; and if oaths may not be imposed, least of all the oath *ex officio*, whereby we hazard and endanger our lives, liberties, limbs or estate if we confesse, but our soules if we deny upon oath what is truly laid to our charge. Again, on the contrary, if the oath *ex officio* in some cases may be lawfully imposed, then other oaths may be imposed with much lesse difficulty; and if oaths may be lawfully imposed, certainly they may be lawfully taken. Yet must these questions of necessity be handled apart for the satisfaction of scrupulous consciences, who first must be perswaded of the lawfulness of taking an oath in generall, before they will suffer an oath to be imposed upon them: and secondly, that the Magistrate hath a lawfull power to exact oaths before they will take such and such a kind of oath required of them.

To lay the foundation therefore firm before we build any thing thereupon. First, I prove the lawfulness of taking oaths, the conditions prescribed by the Prophet being observed, namely, that we swear in judgement, righteousness and truth: In Jer. 4. 2.

truth, not falsly; in judgement, not rashly; in righteousness, not wickedly; to the prejudice of equity, or breach of Christian charity.

ARGUMENT I.

Whatsoever God commanded, is lawfull, for Gods command is the rule of good, his command maketh that good, which otherwise were evill, as *Abrahams* offer to kill his son, and the *Jews* robbing the *Egyptians* of jewels of gold, and silver: and in like manner his prohibition makes that evill, which otherwise in it selfe were good, as working in a mans calling on the Sabbath day, the sparing the fattest of the cattell for sacrifice by *Saul*; if every sin be a transgression of the law, it cannot be sin to fulfill it:

But God commandeth taking of oaths as part of his worship, *Deut. 6. 13. Thou shalt fear the Lord thy God and serve him, and swear by his name, Deut. 10. 20. To the Lord thou shalt cleave, and swear by his name, he is thy praise, and he is thy God. And Jer. 4. 2. Thou shalt swear, The Lord liveth, in truth, judgement, and justice. And to such as swear in such a holy and religious manner, God promisseth a blessing both outward and inward; outward, Jer. 12. 16. If they will diligently learn the ways of my people to swear by my name, then shall they be built in the midst of my people; inward, Psal. 63. 11. The King shall rejoyce in God, and every one that sweareth by him shall rejoyce or glory in him. Ergo, to swear is lawfull for Christians.*

ANABAPTISTS Answer.

It was lawfull to swear when God commanded it under the law, but it is not now lawfull for Christians, sith Christ hath forbidden it in the Gospel.

REPLY.

1. The same God is Law-giver both to the *Jews* and Christians, and the same truth shineth in the law, and in the Gospel, onely with this difference: in the law it shined through a tiffany or vaile of rites, and ceremonies: but in the Gospel as it were with open face. The vail is now taken away, whereof religious swearing by the name of God was no part. For, an oath containeth not a resemblance of Christ, but a worship of God. It is no type or signe of grace, but a seale of truth, the sense whereof is merely morall, the law of it naturall, the use perpetuall, the worship performed in it to God is essentiall. When we call God to witnesse a hidden truth, in the sincerity of our intentions, we agnize his Sovereign greatnesse. For every oath is by a greater, *Heb. 6. 16.* we professe his all-seeing wisdom, we invoke his revenging justice, which are not rituall, but substantiall parts of worship. In which regard in the text of the Prophet *Jeremy* above alledged swearing is joyned with the fear of God, and cleaving to him; both duties of the first table required by the eternall morall law of God.

2. As we have warrant for swearing in the old Testament, so also in the new; for Christ himselfe was made our Priest by oath, *Heb. 7. 21. Those Priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a Priest, &c. By so much was Iesus made a surety of a better Testament.* God his using an oath for confirmation of Christ his Priesthood warranteth the custome of giving and taking an oath at the Inauguration of Emperours, Coronation of Kings, Consecration of Bishops, Ordination of Ministers, and generally,

generally the admission of any person of quality into any place of trust, or command, or weighty charge in Church or Common-wealth. God himselfe using this kind of confirmation, confirmeth this kinde and use of an oath. Neither are promissory oaths onely approved by the Gospel, to binde our faith, and assure loyalty and fidelity, but also assertory, to clear doubtfull truths, and end litigious suits, Heb. 6. 16. *For men verily swear by the greater, and an oath for confirmation is to them an end of all strife, even Christ himselfe who is AMEN, the faithfull witness, and in whom all the promises of God are Yea and AMEN,* often corroborateth his divine Essayes and heavenly promises with that sacred ingemination A M E N, AMEN; which is virtually, if not formally an oath, according to the strict definition of an oath, which is, *affirmatio religiosa*, or as the Schools define it more fully, *affirmatio vel negatio interposita religione*, a religious asseveration, or the affirming and denying any thing with a divine attestation.

Cic. 3. Offi.

Christ in the fifth of *Matthew* forbiddeth not all kinde of swearing, but the ordinary and accustomary swearing then in use among the *Jews*, and allowed by the *Scribes* and *Pharisees*, who erroneously conceived, that swearing by heaven and earth, or *Ierusalem*, or any creature, was no taking Gods name in vain, because in such oaths Gods name was not used. This practice of theirs our Saviour condemns, and refutes their error, *Mat. 5. 34. Swear not at all, neither by the heaven, for it is Gods Throne; nor by the earth, for it is his Footstool; nor by Ierusalem, for it is the City of the great King, &c.* But of this more in the solution of the adversaries objections.

3.

ARGUMENT II.

That which hath been practised by God himselfe, the elect Angels and Saints speaking by divine inspiration, cannot be sinfull or unlawfull; else we should make God himselfe the authour of sin, and lay impiety or iniquity to the charge of holinesse and justice it selfe.

But the Scripture bringeth in, first God swearing, *Gen. 50. 24. Exod. 13. 5. 11. Exod. 33. 1. Numb. 14. 16. 23. 30. Numb. 32. 10, 11. Dent. 1. 8. & 8. 35. Ios. 5. 6. Psal. 95. 11. & 110. 4. Heb. 6. 17. & 7. 21, 22.* Secondly, Angels, *Dan. 12. 7. I heard the man clothed in linnen, when he held up his right hand and his left to heaven, and swore by him that liveth. Rev. 10. 5, 6. And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and swore by him that liveth for ever, that there should be time no longer.* Thirdly, the Saints, *Abraham, Gen. 21. 24. Jacob, 31. 53. Ioseph, Gen. 47. 35. Moses, Ios. 14. 9. David, 1 Sam. 20. 3. & 24. 22. Jonathan, 1 Sam. 20. 16. Eliab, 1 Kings 17. 1. Gedaliah, 2 Kings 25. 24. Asa, 2 Chro. 15. 14. Obadiab, 1 Kings 18. 10. Elisha, 2 Kings 2. 6.*

Ergo, swearing is not unlawfull.

ANABAPTISTS Answer.

God giveth the law to us, not to himselfe; and for the examples alledged out of the old Testament, they are no good precedents for us to follow, because the people of God were not forbidden to swear by God in the Law, but we are by Christ in the Gospel.

REPLY.

Though God be under no law, yet he is a law to himself, his nature is his law, which he never doth or can transgresse, violate or dispense with. He is all light and there

I.

The lawfulness of Oaths,

that is no darkness; all truth, and there is no falsehood; all justice, and there is no iniquity in him.

Neither is it true that the Saints under the Gospel lie under a greater restraint in respect of oaths, than those under the law: for as they, so these have not refused upon just cause, and weighty occasions to appeal to God, and call him to attest the truth of their speeches, and sincerity of their intentions. For how many sacred attestations in this kinde finde we in the writings of the Apostle? neither can it be said, he used them being transported by passion, or out of infirmity, for his Epistles are inspired, and the religious asseverations in them are no other then the dictates of the holy Ghost. Such are these, Rom. 1. 9. *God is my witness whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention always of you in my prayers.* Rom. 9. 1. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy Ghost, that I have great heaviness and continuall sorrow in my heart.* 2 Cor. 1. 23. *I call God for a record upon my soule, that to spare you I came not as yet to Corinth.* Gal. 1. 20. *Now the things which I write unto you, behold, before God I lie not.* Phil. 1. 8. *For God is my record how greatly I long after you all in the bowels of Iesus Christ.* 1 Thess. 2. 10. *Ye are witnesses, and God also, how betisly, and justly, and unblameably we behaved our selves among you that believed.*

ARGUMENT III.

No part of Gods true and substantiall worship can be finfull; else vertue should be vice, and godlinesse it selfe wickednesse, light should be darkness, and good, evill. But swearing with such cautions and proviso's as are set down by the Prophet *Ieremy*, is a part of Gods true and substantiall worship, for it is a religious invocation of his name, with an acknowledgement of his omniscient wisdom, and omnipotent justice: omniscient wisdom, whereby he knoweth all hidden things and the very thoughts and intentions of the heart of man; and omnipotent justice, whereby he is able and will punish those sinnes which come not within the walke of mans justice.

Ergo, swearing after a religious manner cannot be finfull.

ARGUMENT IV.

Whatsoever is necessary for the detesting and punishing of wickednesse and vice, and the acquitting of innocency, and preservation of all humane commerce, and society, cannot be finfull and unlawfull. For where God appointeth the ends, he appointeth also the means; and as the powers that are ordained by God, so the estates that are to continue among men are established by him.

But the giving and taking of oaths is necessary for all these ends, as the experience of all Societies demonstrate, and the practice of all Courts both Ecclesiasticall and Civill, and the custome of all nations, wherein there is any use at all of distributive or commutative justice.

Ergo, taking and giving oaths cannot be unlawfull.

To these two latter arguments, because the Anabaptists have shap'd as yet no answers, I forbear to adde any thing for the confirmation or illustration of them, and now I come to refell their objections, and break in pieces those bulwarkes, wherewith they fight against the lawfull use of oaths, as well publike as private.

Obiect.

If all oaths are forbidden simply, then no Salvo's, or Proviso's, or limitations above mentioned will help the matter.

But

But all oaths are forbidden simply, *Mat. 5. 34.* But if thy oath you, Swear not at all, and James 5. 12. But above all things my brethren swear not.

Ergo, no religious Christian must or may swear upon any oaths.

To oppose as it were the prohibition of the Son to the command of the Father, and to affirm that which the Father commandeth in the Law, the Sonne forbiddeth in the Gospel, is to blaspheme with *Marcion*, and make the precepts of the holy Ghost to clash one against another. I answer therefore as before, that our Saviour forbiddeth not all kind of oaths, or manner of swearing, but such as was then in use, and allowed by the *Scribes* and *Pharisees*, who fondly and absurdly conceived, that to swear by heaven or by earth or any other creature was no breach of the third Commandement, because in such oaths they took not Gods name in vain; and this is *S. Ieromes* interpretation: Christ, saith he, *forbids us not simply to swear, but not to swear by the creatures, viz.* either by the heaven, or earth, as the *Scribes* and *Pharisees* used to swear; nor by the light, as the *Manichees*; nor by the Scarses, as *Iupiter* in the poet, *per sidera iuro*; nor by the life of their Princes, as the *Egyptians*, and *Romans*, *per genium Caesaris*; or, *per patrios cineres*, by their parents ashes, as most of the heathen. For such swearing is a part of divine worship, to swear by any creature is to ascribe a deity unto it, and to commit idolatry. And if the originall be read without a comma or colon thus, Swear not at all neither by heaven, &c. then it is evident that Christ in these words forbids not the act of swearing, but the unlawfull form. But because in some ancient copies there is a colon after the prohibition, Swear not at all: I answer,

Secondly, that Christ here forbids all Christians to swear upon any slight, or trifling occasion, or in their ordinary communication; but saith he, *let your yea be yea; and nay, nay;* that is, affirm a truth, and deny a falsehood simply and barely without making the holy and reverend name of God accessory to your vain and triviall discourses; no grave or sage person would endure to be brought in for a witness in every petty matter of small or no consequence, to which yet most men tremble not to call the Sovereign Majesty of heaven and earth to testifie. An oath, saith *Aristotle*, is *ῥησιμωτάτου*, a thing most precious and venerable, not unfitly compared by *S. Augustine*, to a dangerous medicine, never to be applied but in a desperate disease: then and then only an oath is warrantable, when nothing but an oath can be available.

Christ, saith **Peter Martyr*, requires that all Christians to carry themselves, that there neede be no oath among them. *Saint Augustine* further addeth, that to prevent the danger of perjury, Christ here forbiddeth all customary swearing, because perjury is a precipice and breakneck of the soule, Christ forbids us as it were to come near the edge of the hill, and not at all to venture upon an oath unless we be drawn thereto, and lawfully required by a Magistrate or some other, in a case of great importance.

Serm. 28. de verb. Apost. Dominus & Jacobus ideo prohibuerunt ius jurandum, non ut illud propter se rebus humanis tolleretur, sed quia caverimus a perjurio non facile jurando.

Secondly, the *Anabaptists* dispute thus, Whatsoever commeth of evil is sinfull, but all oaths come from evil. (For Christ himselfe, *Mat. 5. 37.* saith, Let your communication be yea, yea, nay, nay: for whatsoever is more then these commeth of evil.) Ergo, all oaths are sinfull.

But

Sol. I.

Calv. instruc. adv. Anabap. Populus male instructus à suis doctoribus putabat non jurari cum oblique sumebatur nomen Dei. Comment. in Matth. non prohibet ne juremus, sed ne juremus per creaturas.

**Pet. Mart. loc. com. claf. 2. c. 2. Legem à nobis exigit, ut non fideliter & ex charitate simul vivamus, quod nobis non opus sit juramento.* August.

Object. 2.

Sol. 1.

But we answer, First, that the Proposition is not currant. All that cometh from evill, or is occasioned by evill, is not fulfill. For, *Ex malis moribus bona nascuntur leges*, The best laws were enacted upon ill occasions, and very corrupt manners of men: apparell at the first came from evill, viz. shame for sin; and singular Antidotes and remedies, were found by occasion of venomous humours, and maladies of the body: yet are they good and wholesome: so, though giving and taking oaths came at the first from evill, namely the want of charity, or fidelity in men, yet it doth not follow that oaths are evill or sinful in themselves.

2.

The assumption is not true of all oaths, but of vain, rash, or false oaths, or customary swearing at every other word in an ordinary communication, these come from evill, (i.) the Devil, or from an ill habit, or a bad conscience.

Obj. 3.

The *Anabaptists* argue thus, Those things that are future are not in our power, therefore in swearing to doe such or such things, to perform such or such Covenants, is to expose our selves to the danger of Perjury.

But we answer,

1.

That, if there were any force in this argument at all, it would overthrow all promises, as well as oaths; nay it would impeach our vow in Baptisme, to forsake the Devill and all his works, and to fight under Christs Banner, &c. For those things are not in our power, and therefore in those and all other promissory oaths there is a condition tacite or expressed, *Si Deus voluerit*, as far as God shall enable us, or, So help me God, or God being my helper.

2.

In all such oaths by which we bind our selves to perform any future act, we swear not simply to make good the event, which often is not in our power, but we engage our wils and utmost endeavours; neither are we guilty of perjury if we would and could not, but if we could and would not keep truth, and be as good as our words.

Obj. 4.

If the heathen have been more carefull to refrain the violation of the name of God by frequent and usuall swearing then we, they shall rise up in judgement against Christians, and condemn them at the last day: for among them the Priests seldome or never swear, the *Essens* esteemed no better of swearing then of perjury: if a man among them were put to his oath, they accounted him a confessed lyer, and such an one who had lost his reputation among honest men. *Plutarch* in his *Roman Problemes* yeelds a reason why the Priest of *Jupiter* might never swear, because they held it a great derogation to that venerable opinion all ought to have of him. *Pythagoras* was so strict in this point, that when he might have avoided a mulct of three talents if he would have sworn, he chose rather to endure the penalty, then he would take an oath in defence of the truth. * The *Scythians* refused to take an oath enjoyned them by *Alexander*, and scoffed at the scrupulous caution of the *Grecians*, who would passe no act without signing it, and swearing to it; *Scythia colendo fidem jurant*, our *Scythians* faith is our band, and our promise our oath. ^b Those who blush not to break their faith with men, will make no scruple of conscience to forswear themselves by their gods: An honest mans word is as good as his oath, and a prophane persons oath is no more to be regarded then his word.

^a Curtius l. 7. *Grecorum cautio est astra consignare, & Deos invocare nos religionem in ipsa fide nominamus.*
^b *Qui non reverentur homines, fallunt Deos.* Cic. pro Rosc. Comædo.

Sol. 1.

All these examples of the Heathen may be alledged to good purpose, to shame and confound those Christians in name, who rap our oaths by no allowance, who turn Christs meritorious sufferings in all his parts into blasphemies, and wound his very wounds. Assuredly if men shall give account at the day of judgement of every idle word, much more of execrable oaths: but it will not follow, we may not swear lightly or rashly to the great dishonour of God, and scandall of religion; and therefore

taken before a Magistrate.

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fore we may not honour God by an oath, by calling him to witnesse in matters of greatest moment, whereby we agnize his soveraign Majesty, we professe his all-seeing wildome, we invoke his sin-revenging justice, against all those who dare put his holy and dreadfull name, to that which their conscience tels them is a fallhood.

Whereas it is said that an honest man will have as well a care of his word as his oath, and a dishonest man as little regard of his oath, as his word; this is but a vain flourish: for an honest man who will have a care of his word, will have a greater care of his oath: and a twist is stronger then a single string; and although many dishonest men will falsifie their word for their advantage, yet they will not so easily be brought to forswear themselves, in regard of the severe penalty of the law, and the infamy and horror of the sin of perjury: whereof the *Hebrews* write, that at the giving of the tables in Mount Sinai, *when the law was proclaimed against perjury, heaven and earth shook, as it were trembling at so horrid a crime.* The issue and effect of all is this, as God sweareth by himselfe for our comfort, so we may swear by him, for his glory: nay the Prophet goeth farther, *we ought*, and it is our duty to *take an oath in truth, by the truth, and for the truth; in truth*, that is, in a true and just cause; *by the truth*, that is, by God, who is the truth; and *for the truth*, that is, for the manifestation and confirmation of the truth.

The second difficulty concerning oaths, is, whether they may be imposed. I answer briefly, they may, both by supream and inferiour Magistrates, deriving their authority from him; This I prove, First, by clear testimony of Scripture: Secondly, by the examples of holy and religious men, who have both administred and taken such oaths: Thirdly, by evidence of reason.

A R G U M E N T I.

In the charge that *Joshuab* gave to the Elders, Heads, Judges and other officers of *Israel*; among other things, there is this remarkable passage: *Ye shall not make mention of the name of other gods, nor cause to swear by them: neither serve them, nor bow your selves unto them: but cleave to the Lord your God, as ye have done this day:* Whence I thus frame my argument.

Josh. 23.7,8.

What the Rulers of *Israel* were forbidden to doe to other gods, this passage sheweth, that they may and ought to doe to the true God.

But the Rulers of *Israel* are forbidden to make mention of, or cause any to swear by the gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cause men to swear by him, when an oath shall be required of them.

A R G U M E N T II.

What the Saints of God are recorded to have done, and they are no where reprov'd for the doing thereof, in holy Scripture, we may doe; for all those things were written for our example, *1 Cor. 10. 6.* But the Saints of God are recorded in holy Scripture, to have exacted, and taken oaths imposed: for *Abraham*, *Gen. 24. 23. maketh his servant swear by the Lord God of Heaven, that he should not take a wife to his sonne of the daughters of the Canaanites:* *David* being urged by *Saul*, swear, *1 Sam. 24. 21, 22. that he would not cut off Sauls seed after him.* *Ezra* made the chiefe Priests, and all *Israel* to swear that they would put away their strange wives, according to the commandement of God, *Ezra 10. 5.* *Nehemiah*, *5. 12. called the Priests and took an oath of them, that they should do according*

P

ording

Martyr loc. com.
class 2. cap. 7.
Crem in Sinai da-
rentur tabule, fla-
sim ut lata lex est
de perjurio totius
orbis est concessus.
Jer. 4. 2.

Harm, confel.
sec. 19. nempe
Helvetica c. 30.
Damnamus Anabaptistas, qui ne-
gani Magistratus
juramenta præ-
stare solent.
August. 2. confel.
art. 16.
Christianis licet
exercere judicia,
legē contrahere,
tenere proprium,
jurjurandum po-
stulantibus Magi-
stratibus dare.
Et infra, Dam-
namus Anabapti-
stas, qui interdici-
unt hæc civilia
officia Christianis.

Object. 1.

according to their promise; that they should restore unto their brethren their lands, their vine-yards, their olive-yards, their houses, and also the hundred part of their money, and of their corn, wine, and oyle, they exacted of them.

Ergo, Christians may lawfully both impole and take oaths.

ARGUMENT III.

All Christian Magistrates may command those who are subject to their authority, such things as are lawfull and necessary for the discharge of their office, and the preservation of humane society.

But oaths are things lawfull, as is proved in the former question; and they are necessary for the execution of the Magistrates office, and the preservation of humane society: For without such oaths the Common-wealth hath no surety upon publique officers and ministers; nor Kings upon their Subjects; nor Lords upon their tenants; neither can mens titles be cleared in causes civil, nor justice done in causes criminal; nor dangerous plots and conspiracies be discovered against the State.

Ergo, Christian Magistrates may command those that are under their authority, to take oaths; and this is the constant judgement of the reformed Churches.

But they object, no man may be enforced to any act of Religion, for *Tertullian* saith acutely and truly, *nec Religio est Religionem cogere; It is against Religion, to compell or enforce Religion.* But the taking of an oath whereby we invoke God, is an act of Religion: Therefore no man may or ought to be enforced to take an oath.

Sol.

There are two sorts of acts of Religion, inward and outward. First, inward, as to adhere to God, to love him, to believe in him, and put our confidence, and place our happiness chiefly in him: these, and such like acts of Religion cannot be enforced. Secondly, outward, as coming to Church, receiving the Sacrament, and making confession of our faith; fasting and prayer: these latter may be enforced, as we see by the example of *Josiah*, who compelled all Israel to serve the Lord, and by the speech of the King in the Parable, who made a great supper, and bade many guests, and when they had made their severall excuses, said to his servant, Go to the high-ways and hedges, and compell them to come in, that my house may be full. Among these latter acts of Religion is the taking of an oath, which though in all leagues, and covenants, and holy vows, it ought to be free; yet in divers cases for the manifestation of truth in legall proceedings, and setting a period to otherwise endless suits may lawfully be exacted and imposed.

Obj. 2.

No Christian Magistrate, or any other, may encroach upon the Sovereign prerogative of Almighty God. But it is the Sovereign prerogative of Almighty God, to bind the consciences of men: therefore no Magistrate or any other, may impole an oath, whereby the consciences of men are tied and bound.

Sol. 1.

As it is the prerogative of God to search the heart, so also to bind the conscience immediately and directly: the laws, ordinances or commands of men, may work upon the outward man, but they cannot engage the conscience directly and immediately, or by themselves; but so far only as they may be included in the general command of God, which is to obey those that are set over us in such things, as are not repugnant to his will. Whence it is that the Apostle pressing the doctrine of obedience to higher powers saith, *Rom. 13. that we must needs be subject, not only for wrath, but for conscience sake.*

This

2 Chron. 24. 23.
Luke 14. 23.

This very particular of swearing by Gods name, when we are required thereunto, is commanded by God himself, *Jer. 4. 2.* and so the Magistrates command hath strength and power, to tie the conscience from Gods command.

None ought to be put to their oath who are like to forswear themselves, for this both the Civill and Canon Law forbiddeth, because it is a kinde of thrusting men down a steep hill, to the ruine of their soules by perjury. But such is the condition of the greater sort of men, that it is very likely for hope of reward, or to save their lives, limbs, liberty, or estate, they will strain a vein in their heart, and take a false oath: therefore men ought not to be put their oaths.

Object. 3.

If a man be defamed for a prophane person, or common swearer, and much more, if he have been convicted of perjury, he ought not to be put to his oath; lest where before he *desist*, he may the second time *make shipwreck of his faith and a good conscience*. But the rule of the law is, *Supponitur esse bonus, qui non probatur esse malus*; He is supposed to be an honest man, against whom there are no proofes, or strong presumptions that he is otherwise.

Sol. 1.

Though the Magistrate in some cases for the publick good, exact an oath of many men who forswear themselves, yet is not the Magistrate any way author of, or necessary to their perjury. For he requireth them to swear truly, not falsely, and for ought that he knoweth, they may as well clear themselves as condemne themselves upon their oath; neither doth there appear unto him any cause, or just suspicion, that the party to be sworn, is like to take a false oath; for if there do, both in conscience and in discretion, he will be shie of administering an oath to such a person, in such a case.

2.

The third difficulty concerning oaths is, whether the oath *ex officio*, be lawfull; that is, whether a Magistrate Ecclesiasticall, or temporall, may require and exact an oath of a man, which in duty he is bound to take, in a case which concerns himselfe and may tend to his own prejudice and damage. As in *Ninus* his victories, every former conquest, was *gradus futurae victoriae*, a degree and step to a latter: so it falleth out in the determination of the difficulty concerning oaths: the resolution of the former question, is a step and furtherance to the latter. For if oaths be lawfull, the Magistrate may enioyn them by his authority; and if he may impose any oath, especially the oath *ex officio*; without which, the ordinary proceedings, as well in Ecclesiasticall Courts, as Temporall, will be stopt; and all speedy course of justice hindered: And although what hath been formerly alleaged in justification of the imposition of oaths, might suffice to resolve the consciences of men, not forestalled with prejudicated opinions: yet because this kinde of oath hath been of late cried down with much vehemency and bitterness, for the satisfaction of scrupulous minde, I will endeavour to bring more pregnant proofs, for the lawfull and necessary use thereof then I have yet found in any, who have travelled most in this argument, especially to bring *water to their own Mills*.

ARGUMENT I.

Every oath which may be taken in truth, judgement, and righteousness, is lawfull.

Such is the oath *ex officio*.

Ergo, lawfull.

The Proposition is the Prophet *Jeremias*, the assumption is thus proved according to each part of it. First, it may be taken in truth, neither is it required otherwise

to be taken; the tenour of it being, "These are Articles in Court against you, or questions to be demanded of you; you shall answer the truth, the whole truth, and nothing but the truth, so far as you know and by law you are bound, so help you God." Secondly, it may be taken in judgement, for before we are required to give answer to any particular, the Articles are distinctly read unto us, and we may deliberately and judiciously shape our answer thereunto at the present, if we perfectly remember every circumstance, and finde no scruple in the interrogatory: or we may crave farther time to bethink our selves, to give a fuller answer. Thirdly, it may be taken in *righteousnesse*: for if we be innocent, by our oaths, we shall acquit our selves; and if guilty, we shall give way to justice to proceed: and as it is a righteous thing to acquit an innocent, so also to detect a Malefactor, in which regard *Josuah* perswadeth *Achan* to glorifie God by confession of his sinne.

Iosh. 7. 19.

ARGUMENT II.

For what we have a Precedent from the actions of our Saviour, we may lawfully do. For *Saint Bernard* saith truly, every action of Christ serveth for our instruction.

But we have a precedent from Christ, for answering directly upon oath in a case criminall; which proved also capitall, *Matth. 26. 63, 64.* The High Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Sonne of God: *Jesus* said unto him, thou hast said. Nevertheless I say unto you, hereafter shall you see the Sonne of God sitting at the right hand of power, and coming in the clouds of Heaven; then the High Priest rent his cloathes, saying, he hath spoken blasphemy.

Ergo, we may lawfully answer upon oath, in a cause criminall, concerning our selves.

ANABAPTISTS Answer.

That as it was no robbery in Christ to be equall with God, so it was no blasphemy in him to say that he was the Sonne of God: and therefore this answer of Christ was in no case criminall; and consequently, his example no precedent for us in the like.

REPLY.

It is true, that neither Christ himself, nor any of his holy Martyrs or Saints, who have been put to most cruell torments, and death, were guilty of any such sinne or crime before God, for which they notwithstanding suffered such things: yet, because either by the Roman lawes, or in the opinion of the Magistrate, those things of which they were accused, were esteemed crimes; and they punished as Malefactors: their examinations and trials are truly said to be proceedings in criminall, yea in capitall causes: and the patient is as much prejudiced, and infinitely more wronged, if he suffer death or bonds, upon his confession of the fact, if it be no crime at all. Therefore this example serves to that end, for which it is brought.

If it had been either unlawfull for the High Priest to require Christ to answer upon oath, concerning that which the High Priest judged a capitall crime, or for Christ to have given a direct answer in such a case: he would have reproved the High Priest for adjuring him in such manner as he did: or at least answered him with silence as he did *Pilate*, and him also in other questions.

ARG.

ARGUMENT. III.

What was appointed by the law of God, cannot be in its own nature sinfull, or repugnant to the law of Nature. For though some part of the Law of God delivered by *Moses*, doth not now binde us to the performance thereof: yet we are bound to believe that law was *just, and holy, and good*; and commanded nothing in its own nature sinfull, or repugnant to the law of Nature, or right reason.

But answering upon oath in causes criminall, which might tend much to the prejudice and damage of the examined, was appointed by the Law of God.

Ergo, answering upon oath in causes criminall, is not sinfull and repugnant to the Law of Nature.

Exod. 22. 11.
Numb. 5. 19.
1 King. 8. 31.
Ezra 10. 5. 14

ANABAPTISTS Answer.

Neither are the Judicials of Moses now in force, neither was any oath ex officio administered to the Jewes like to ours.

REPLY.

This Argument is not brought to prove the necessity of taking an oath now in those very cases, as namely of jealousy, loane, and the maringe of strange wives, but the lawfulness of demanding, and taking an oath in causes criminall in generall.

All these instances come home to the point in question, and the Argument holdeth strong à comparatis after this manner. No sufficient reason can be alleged, why oaths may not be imposed and taken, as well by Christians under the Gospel, as by Jewes under the Law in causes criminall, reflecting upon themselves: but oaths were lawfully demanded and taken by the Jewes in causes criminall, therefore they may be so by Christians. That such oaths were by Gods law enjoyned to the Jewes, appeareth first in case of loan or trust, Exod. 22. 10, 11. *If a man deliver to his neighbour an Ass, an Oxe, or a Sheep, or any beast to keep; and it dye, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both; that he hath not put his hands to his neighbours goods, and the owner of it shall accept thereof, and be shall not make it good: but if it be stolne from him, he shall make restitution unto the owner thereof.* In the case of jealousy, Numb. 5. 19. *And the Priests shall set the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands, which is the jealousy offering: and the Priest shall have in his hand the bitter water, that causeth the curse; and the Priest shall charge her by an oath, and say to the woman, If no man hath lien with thee, and if thou hast not gone aside to uncleanness with another, in stead of thy husband, be thou free from this bitter water, which causeth the curse, &c.* In the case of trespassse, 1 King. 8. 31. *If any man trespassse against his neighbour, and an oath be laid upon him, to cause him to swear, and the Oath come before thine Altar in this house: then hear thou in Heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.* In case of prohibited mariages, Ezra 10. 5. 11. *Then arose Ezra, and made the chief Priests, the Levites, and all Israel to swear, that they would put away their strange wives of the people of the Land: and they swore. And Ezra stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespassse of Israel. Now therefore make confession unto the Lord God of your Fathers, and doe his pleasure; and separate your selves from the people of the Land, and from*

from the strange wives. It is true, these cases are not every way parallel to ours; for our Priests have no *recept* at this day, to make the *matter of causing*; nor are we prohibited to marry with Forceners, so *we marry in the Lord*: neither doe we put men to their oaths in actions of trespass, but if the party accused deny it, we convince him by witnesses: yet this exception cutteth not asunder the tinewes of the former Argument. For though the cases in particular be very different, yet they agree in this generall; that oaths have been lawfully urged and exacted of men, touching matters damageable, criminall and penall to themselves: And if oaths may be lawfully imposed and taken in this kinde, to satisfie the humour of a jealous Husband, or still the clamour of a private person wronged, how much more is it equall and just that this be done upon the Judges office, who is no way privately interested, and for the satisfaction and preservation of the Church or Common-wealth, to remove a common scandall and offence by the parties clearing himself, or his condigne punishment?

ARGUMENT IV.

What is just and equall and may be done without breach of Gods law in Temporall Courts cannot be unjust, nor derogatory to the divine law in Spirituall. But oaths *ex officio* though not known by that name, are usually taken and held to be just and lawfull in temporall Courts, namely, Lect-Courts, Sessions, Assises, Chancery, and Court of Request. For the Jury are upon oath to present all annoyances, abuses, and transgression of penall Statutes, whereof themselves may be, and often are guilty; and the Defendants in Court of Request and Chancery, answer upon oath to Bills put up against them, the particulars whereof often deeply concern them; and in case they give not a direct and full answer, they proceed against them, *pro confessis*: and if they answer directly and fully, in case they are faulty, either by denying they forswear themselves, or by confessing the matter of fact, they consequently, condemne themselves: nay, which is very considerable, they who are the greatest oppugners of our Ecclesiasticall Courts, and greatest sticklers for the discipline of Geneva, are forced to make use of the oath *ex officio* themselves. For *Comperell* was appointed by the consistory of Elders of Geneva to be examined upon oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpose and intention of minde; and this their practice was agreeable to the decree of a Nationall Synod held in France, in the year 1565. whereby it is resolved that the faithfull may be *constrained* by the Consistory to tell the truth, so far forth as it derogateth nothing from the authority of the Magistrate. This *constraint* could not be by fine or imprisonment, or torturing the body: for in so doing, then they should trench upon the civill Magistrates right, but by imposing of an oath, which is a kinde of *torturing of the conscience*.

Ergo, the oaths *ex officio* are just and lawfull in Spirituall Courts.

ARGUMENT V.

If the oath of purgation, whereby a man in a cause criminall is required to take his corporall oath, that he is not guilty of such an offence, wherewith he is charged, be lawfull, the oath *ex officio* cannot be unlawfull: for they are either the same, or at least stand upon the same ground. But oaths of purgation, as they have been very ancient, so they have been alwayes held lawfull, and in many cases necessary.

Ergo, the oath *ex officio*, is also lawfull.

Now

Now for an oath of purgation, we find it as ancient as the Trojan wars, *Agamemnon* being suspected to be naught with *Hippodamia*, commanded an Host, or Sacrifice to be brought, and drawing his sword, he divided it into two parts; and passing between them with his bloody sword, swore that he had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Act. 5. when *Photius* the heretick was demanded by the Councell, whether he would admit of the Ordinances of the holy Fathers, and he answered not any thing thereunto; the President of the Synod signified unto him, that by that his silence he should not escape, but the rather be condemned; silence in such a case evidently arguing guilt. In a Councell held at *Tibur*, a Lay-man in case of vehement suspicion, is appointed to purge himselfe by his oath: and a Priest to be interrogated by the consecration of the holy Sacrament; and before this, *Sixtus* the third an ancient Bishop of *Rome*, upon the accusation of one *Bassus*, did willingly make his purgation upon oath; and *Gregory* the great enjoyed *Leo*, *Memius* and *Maximus*, three Bishops, to clear and purge themselves of severall crimes by their oaths.

Diāis Cretenfis,
l. 2. de bello Tro-
jan.

Can. 21.
Grat. 12 q. 4. c.
mandatis.
Greg. Ep. 23. ad
Justin. & l. 2. Ep. 8.

ANABAP. OBJEC.

But they object out of the law, *Nemo tenetur seipsum accusare vel prodere, sive propriam turpitudinem revelare*: no man is bound to accuse or detect himselfe, or lay open his own shame. But by taking the oath *ex officio*, he bindeth himselfe, if he be a Delinquent, to discover his own crimes; and so lay open his nakednesse: therefore no man is bound to take the oath *ex officio*.

Object. 1.

No man is bound to goe to the Magistrate, and indict himselfe, and give the first notice of any crime he hath committed: but the case is altered, when upon a fame, or strong presumption, he is legally called before a Judge, and according to forme of law, required upon oath to testify the truth. For then, as saith *Aquinas*; *Non ipse se prodit, sed ab alio proditur, dum ei necessitas respondendi imponitur, per eum cui obedire tenetur*: He doth not detect himselfe, but is detected by another; when the Judge to whom he is bound to answer directly, by interrogation upon oath extorts the truth from him.

Sol. 1.

Neither doth the Law, nor the Judge principally, nor in the first place intend by ministring such an oath, to intangle much lesse condemn him out of his own mouth; but finde out the truth, and clear the party thereby, if he be innocent; and in such case, by refusing the oath, he wrongs himselfe in his own cause.

2.

We cannot follow a better Precedent then our Saviour, but he when he was examined of his Disciples and Doctrine, *Joh. 18. 29.* would give no direct answer, whereof the high Priest might have taken advantage; but put him off, *ver. 20, 21.* to those that heard him, saying, *I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing; why askest thou me? aske them that heard me.* Therefore we ought not to confesse ought against our selves by oath, or otherwise: but put our adversaries to the proof.

Object. 2.

In a case where other proof may be had, there is no necessity for a man to give advantage to his adversary by his own confession: but in case there be no other evidence, and the lawfull Magistrate to whom we are bound to give a direct answer in obedience to his lawfull command, this example of our Saviour doth not warrant us to use any evasion or tergiversation.

Sol. 2.

The example of our Saviour was truly alledged above to the contrary, for though upon

2.

upon a bare interrogation of the high Priest, he did not discover himself unto him, what he was : yet upon his adjuration, which was a requiring to answer upon oath, he acknowledgeth himself to be Christ the Son of God.

Obj. 3.

Every oath ought to be for confirmation, to put an end to all strife, *Heb. 6. 16.* But this oath *ex officio*, is not ministring to make an end of any Litigious suit, but rather to begin it, and set it on foot ; for as soon as Articles are put in against a man, before any pleading of the cause on either side, this oath is usually rendered.

Sol. 1.

There are two sorts of oaths, promissory of things to come, assertory of things past. In promissory, there is no respect at all had to compose any difference, or controversy, but to assure loyalty or fidelity : in assertory oaths, one end is ending strifes, but not the onely end, neither doth the Apostle imply, that every controversy may be decided and ended by a single mans taking his oath. For this oath may be suspected, and the contrary thereunto depofed by others ; and sometimes evidence of fact controls his oath : but the meaning is, that in controversies among men; the oath of an honest man, is a great means to set a period to farther waging of Law.

2.

Even this oath tendeth to the speedier ending of controversies ; and oftentimes it stops all farther proceedings, when the party burthened by presumptions, is cleared and dismissed upon his oath.

3.

Though this oath be given in the beginning of a suit, to lay a firm ground and foundation thereon : yet the intention of him that ministrerh the oath, is by clearing the matter of fact, to proceed more speedily to the *Questio Juris*; and the pleading it, and more maturely deciding it : and so this oath tendeth to the sooner ending of strife.

Obj. 4.

Either the crimes objected against any man are manifest, or hidden : if they be open & manifest, there needs no oath *ex officio* to discover them, but witnesses only are to be produced, which in such cases cannot be wanting : and if they be hidden and secret, then the Apostles rule takes place, *1 Cor. 4. 5.* *Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the Counsels of the hearts, and then shall every man have praise of God.*

Sol. 1.

The Apostle speaketh not in that place against any judicall proceedings ; but against private, rash, and uncharitable judging of our brother, and taking his words in the worst part, without any just ground ; or censuring not so much his outward actions or speeches, as inward intentions, knowne onely to God. Such perverse judging, our Saviour condemneth, *Matth. 7. 1.* And this Apostle, *Rom. 2. 1.* *Therefore thou art unexcusable O man, whosoever thou art that judgest.*

2.

As in the skie, sometimes there is clear light, and perfect day, sometimes perfect darknesse, and yet besides these, a third condition which we call *twilight*, neither so light as day, nor so dark as night : so the actions of men, for which they are questionable in Spirituall or Temporall Courts, are of three sorts ; some are altogether hidden, of which there can be brought no sure proof, nor strong presumption ; the judgement of these must be reserved to the last day, when Christ shall reveal the secrets of all hearts : some are done as it were in the face of the Sunne, whereof there may be strong and evident proofs brought : in such cases a Judge ought to proceed *secundum allegata, & probata* ; and not put the conscience of any man as it were upon the Rack, to extort the truth from him by oath. Lastly, some are of a mixt nature, neither fully open and manifest, nor altogether hidden, such whereof there

are

are strong presumptions, and a generall fame, but no pregnant prooffe: in such cases the oath *ex officio* is of use, whereby the truth may be more and more discovered, and the party either cleared upon his deniall, or convicted upon his confession, or held *pro confesso*, by his evasions and tergiversations, and refusing to be put to the test of his oath.

ARTIC. VI.

Concerning the Office of the Civill Magistrate.

THere remain many other errors of the Anabaptists, some blasphemous, as the denying the incarnation of Christ from the substance of the blessed Virgin; some impure and lascivious, as maintaining the plurality of wives: some drowzie and sottish, as the casting of the soule into an Endymion sleep, untill the day of judgement. But because these absurd positions are not at this day generally owned by our Anabaptists, the last error which I intend to encounter at this present is, that pernicious assertion of theirs, concerning the exauctorating all Civill Magistrates, whereby they dull the edge, or wring out of their hands the sword of justice. Other of their errors fight against the Church, but this against the State: others against piety, but this against Policy: yet as *Velleius* in *Tully*, goeth about, by reason, to prove that nothing is more hurtfull to man then the gift of reason; so this error against policy is most politickly devised by them: for there being but two censures which any need to fear, the Ecclesiasticall and the Civill: and they regarding not the Ecclesiasticall, because they are out of the pale of the Church; if they could keep themselves out of the reach and stroake of the Civill sword, all were cock-sure with them; they might every where securely both vent their errors, and practise their villanies. This is the true reason why they so vehemently contend, that the coercive power of the Magistrate can no way consist with the perfection of Christianity. Now although the Civill Magistrate be ordained of God for the suppression of all vice and heresie: yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magistracy. The Magistrate shall bear his sword in vain indeed, if he let other heresies grow: but if this thrive in any Kingdom, State or Common-wealth, he shall not beare his sword at all. There is that contrariety and repugnancy between this heresie and that calling, that if Magistracy doe not speedily root out this heresie, this heresie will extirpate all Magistracy; for thus much it professeth in formall tearmes,

See a Book lately printed called *Mans mortality*.

Cic. l. 2. de nat. deorum.

ANABAPTIST.

No Christian may with a good conscience execute the office of a Civill Magistrate.

THE REFUTATION.

Before I cut off this heresie against the materiall sword with the sword of the Spirit, which is the Word of God: I will present to the Anabaptists a Glasse, wherein they may see their own faces drawn to the life. *S. Peter* and *S. Jude*, speaking against false Prophets in their days, so describe them that all men may see who were the

The lawfulness and necessity

1 Pet. 2. 10.
Jude v. 8.

Calv. instruct.
adv. Anabapt.
En Apostolorum
verba, que tam
proprie conveniunt
Anabaptistis, ut
nominatim de ipsis
predicta videan-
tur.

The Grandfathers of these hereticks, who trouble the Church at this day; They walk, saith S. Peter, after the flesh, in the lust of uncleanness, and despise Government, and Dominion. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities; whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord; but these as naturall brute beasts made to be taken and destroyed, speak evil of the things they understand not: and shall utterly perish in their own corruption. I intreat the Reader to take speciall notice of the words of these two Apostles, which fall so pat upon our present Anabaptists, as if the Apostles had particularly aimed at them. But to leave pouring them, and fall to refuting them.

ARGUMENT I.

Every office appointed by God for the administration of justice, and preservation of peace both in Church and Common-wealth, may with a good conscience be executed by a Christian called thereunto.

But the office of Civill Magistrates, is an office appointed by God for the administration of justice, and preservation of peace both in Church and Common-wealth, *Exod. 18. 20, 21. 2 Chron. 19. 6, 7. 11. Prov. 8. 15. Dan. 2. 21.*

Ergo, the office of a Magistrate may with a good conscience be executed by a Christian.

ANABAPT. Answer.

Although God appointed Magistrates in the time of the law, and the Jews were kept in order by them, yet it followeth not, that Christians may exercise that power one over another, or that they need any Civill Magistrate at all: for they are called by Christ to a greater perfection; They must not resist evil, but give place to wrath.

REPLY.

There is a like necessity of the office of a Judge and Magistrate, as well under the Gospel, as under the Law. For both the Scripture teacheth us, *Acts 6. 1. 1 Cor. 3. 3, 4. & 6. 6, 7. Phil. 3. 18. Jam. 4. 2.* and daily experience sheweth, that such disorders fall out among Christians, as did among Jews; and that through the corruption of our nature, we are subject to those passions, that unlesse the Civill Magistrate interpose his authority, there will be no quiet and peaceable living; and if the malady still remain, we must use the remedy which God hath appointed.

It is false which they assume, that Christ in the fifth of *Matthew* addeth any thing to the law, which the Prophet *David*, *Psalme 19. 7.* affirmeth to be perfect, converting the soule; but onely he vindicateth it from the corrupt glosses, and false interpretations made thereof by the *Scribes* and *Pharisees*. For even those duties of not resisting evil, nor revenging our selves, and loving our enemies; in which the Anabaptists as well as Papists, place Evangelicall perfection; were required by the Law, *Deut. 32. 33. To me vengeance belongeth, and recompence; I will repay, saith the Lord; And Prov. 25. 21. If thine enemy hunger, feed him; if he thirst, give him drink.*

ARGUMENT II.

A holy and divine office can be no derogation to Evangelicall perfection.

But such is the office of a Magistrate. For they are styled Gods, *Pf. 82. 1. & God standeth in the Congregation of the mighty, he judgeth among the gods. I have said, you are gods; and 2 Chron. 19. 6, 7. You judge not for man, but for the Lord, who is with you in judgment; & in the execution of their office, they are the Ministers*

of

of God both to reward them that doe well, and to execute wrath upon them that doe evill, *Rom. 13. 14.*

Ergo, the execution of the office of a Civill Magistrate, can be no derogation to Christian perfection.

ARGUMENT III.

That dignity and power wherewith most holy and religious men, and highest in favour, have been invested; may well stand with Evangelicall perfection.

But most holy and religious men have been invested with the dignity and power of Magistracy, as namely, *Melchisedec* a singular type of Christ; *Joseph* a man inspired by God, and a revealer of his secrets; *Job* a perfect, and upright man; *Moses* the servant of God; *Jehovah* the Captain of the Lords Host; *David* a man after Gods own heart; *Daniel* a man beloved of God; *Iedidiab*, *Heghiah*, and *Iosiah*, after whom the holy Ghost sendeth this testimony; *Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their soule, and all their strength, according to all the law of Moses; nor after them arose any like unto them,* 2 Kings 23. 25.

Ergo, the dignity and power of Magistracy may stand with Evangelicall perfection.

ARGUMENT IV.

That which was foretold and promised for a singular blessing to the Christian Church, cannot be repugnant to the rules of the Gospel.

But the government and protection of Kings, and their supporting and maintaining the Gospel, is fore-told and promised as a singular blessing to the Christian Church, *Psalm 68. 29. Kings shall bring presents unto thee, Psalm 72. 9, 10, 11. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust; the Kings of Tarthith, and of the Isles, shall bring presents; The King of Sheba and Saba shall bring gifts, Isa. 49. 23. Kings shall be thy nursing Fathers, and Queens shall be thy nursing Mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.*

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Gospel.

ARGUMENT V.

The use of that authority must needs be a blessing to a land, the want whereof is noted by the holy Ghost, and threatned as a great plague, and fearfull judgement upon a people.

But the want of a civil Magistrate to sway the sword of justice, is noted by the holy Ghost as a great plague, and fearfull judgement, *Judg. 17. 6. & 18. 1. & 21. 25. Hos. 3. 4.*

Ergo, the use of the Civill Magistrate is a blessing to a land.

ANABAPTISTS Answer.

The people of the Jews being stiffe-necked and stubborn, needed to be curbed and kept in by the power of the Civill Magistrate: but Christians, who are meek Lambs, need not so.

REPLY.

1. What meek Lambs the * Anabaptists have been, it appeareth by *Pontanus*, who relateth, that by tumults raised by them in Germany, Hollatia, and Swethland, there were slaughtered within a few years, no lesse then 150000.

Q 2

* Catal. heret. Anabaptistæ, quorum proximus superiore tempore auctor fuit Thomas Monetaus seu Munzerus, & moverunt seditionem rusticorum per Germaniam, Alsatiam, & Sveciam; ubi ad 150000 fuerunt trucidati. *Judg. 17. 6. & 18. 1.*

2. It *Judg. 21. 25.*

The lawfulness and necessity

2. It is true that the *Jews* were for the most part a stubborne and stiffe-necked people, and therefore are said by the Prophets to have *sinews of iron*; (and I pray God divers Christians at this day, have not *nerves* in their neck of the same *metall*.) But yet the holy Ghost in the places above quoted, ascribeth not the great disorders in those days to the perverse and froward disposition of that people; but to the want of a Sovereign Magistrate; *In those days there was no King in Israel, but every one did that which was right in his own eyes*: which words are repeated *verbatim*, chap. 21. 25. that we should take speciall notice of them; and they imply, that whensoever there falls an *Interregnum*, this mischief will ensue thereupon: *that every man will doe that which is right in his own eyes*, and his lust shall be his law: Whence * Calvin rightly inferres, that the Anabaptists could not take a more ready way to ruine all Empires, and Kingdomes; and introduce all carnall liberty and villany, then by wresting the sword out the Magistrates hand.

* Instru& adv.
Anab. Est bellum
gerere cum Deo,
ad eum afficere
quod ipse bonora-
vit, & quod à Deo extollitur pedibus conculcare;
neque vero brevitate compendio mundi ruinam moliris, & latrocinium li-
centiam summam ubique introducere possent, quam cum republice administratorem ac gladii potestatem abrogari voluit.

ARGUMENT VI.

Their authority is established by the Gospel, to whom all are bound to submit and obey.

But all Christians are bound to obey the Civill Magistrate, *Rom. 13. 1. 4, 5. Tit. 3. 1. 1 Pet. 2. 13, 14, 15.*

Ergo, the authority of the Magistrate is established by the Gospel.

ANABAPT. Answer.

The Magistrates that then were, were Infidels, and Heathen, to whom the Christians could not with a good conscience obey, because they made many cruell edicts against the Christian faith; the meaning therefore of the Apostle can be no other, then that we should yeeld them passive obedience.

REPLY.

1. S. Augustine rightly distinguisheth between *Dominum temporalem*, and *Dominum æternum*; the souldiers under *Julian the Apostata*, when the Emperour commanded them to advance in Battell against the *Persian*, they executed his commands and acquitted themselves valiantly against their enemy; but when he commanded them to offer sacrifice to his Idols, they preferred their Eternall Lord, before their Temporall; and absolutely refused to doe it. In like manner, all good Christians can put a difference between Civill and Religious commands, such things as appertain to the government of the State, and such things as belong to the immediate service of God. In the former they yeeld their obedience even to Heathen Magistrates for God, in the latter they comply not with them, because such their commands are against God.

2. Although it be true, that the greatest part of our Christian duty, which we owe to wicked Magistrates, oppressing and tyrannizing over those that are truly religious, making havock of the Church, is to submit to their power, and glorifie God by our sufferings: yet the very Text of the Apostle requires more, *Tit. 3. 1. Not onely to be subject to Principalities and Powers, but to obey Magistrates, and to be ready to every good work; namely, all such good works, as tend to the Peace of the Commonwealth, and well managing the affairs of the State.*

of the Civill Magistrate.

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If evill Magistrates may not be resisted, much lesse good; if we ought to honour and humbly obey, and pay tribute to Princes and Governours that are averse from the Christian faith; how much more to religious Kings and Christian Governours?

3.

ARGUMENT VII.

Those for whom we are to offer up prayers and supplications in speciall, their calling must needs be warrantable by, and agreeable to the Gospel.

But we are to offer prayers and supplications in speciall for Civill Magistrates,

1 Tim. 2. 1, 2, 3, 4.

Ergo, their calling is warrantable by, and agreeable to the Gospel.

ANABAPTISTS Answer.

we are to pray for their persons as men, but not for their functions as they are Magistrates.

REPLY.

The Apostles instancing particularly in Kings, and those that are in eminent authority sheweth, that he hath an eye to their very function, especially seeing he addeth, *that we may lead a quiet and peaceable life in all godlinesse and honesty*; which wee cannot doe, unless God blesse their government over us.

Calvin rightly inferreth this to be the meaning of the Apostle, from the reason hee useth, *ver. 4. who will have all men to be saved, and to come to the knowledge of the truth.* By all men, saith he, the Apostle cannot understand, ad unum omnes, nemine excluso, every man in particular, none excepted: sed omnes vite conditiones, & status, quia status Principum rejectus à Deo, & maledictus videri poterat, eo quod omnes Evangelium infesto animo persequerentur. Not all men universally, and every man in particular; for iben none should be damned; but all states and conditions of men: and in that regard, he names expressly Kings and Princes, because their estate and condition might seem to be rejected of God, and cursed by him; by reason that all Princes at that time were ill-affected to the Gospel, and persecuted it to bands and death. Notwithstanding this mischief the Church then received by Civill Magistrates, yet the Apostle teacheth us, that it is good and acceptable in the sight of God, to make supplications even for them, because God excludeth no calling or conditions of men from salvation.

1.

2.

Calv. opusc. 3.
481.

ARGUMENT VIII.

What Kings are required to doe under the Gospel, can be no diminution of Evangelicall holinesse, or perfection.

But Kings under the Gospel are commanded to employ their power to the advancement of Christs Kingdome, *Psal. 2. 10, 11, 12.*

Ergo, it can be no diminution of Evangelicall holinesse, or perfection, for Kings to employ their regall power in the service of the Church.

ANABAPTISTS Answer.

K. David in the second Psalme exhorteth Kings to embrace the Gospel, and worship Christ, not to exercise their regall authority amongst Christians.

REPLY.

When S. Paul commandeth that every man after his conversion to the Christian

1 Cor. 7. 10;

Q 3

saith

saith, abide in the same calling whereunto they are called; certainly he excludeth not the best and most eminent calling, which is that of Sovereign Princes and Magistrates; and if they must not quit their calling, undoubtedly they must employ their power to the best end; which is the advancing of Christs Kingdome in theirs.

Ad Bonif. Ep. 50.

Alius servit Rex
quia homo est, aliter,
quia etiam Rex est,
quia homo est, si servit vivendo
fideliter; quia vero etiam Rex
est, servit, leges
justas precipientes,
et contraria prohibentes,
conveniente rigore sanciendo.

In hoc ergo servimus Domino Reges, in quantum sumus Reges, cum ea facimus ad servendum illique non possunt facere nisi Reges.

2. S. Augustine by an acute distinction very well illustrateth the text of the Psalmist, Be wise O ye Kings, serve the Lord with fear; A King serves God two manner of wayes; as a man, by leading a godly life agreeable to the rules of the Gospel; as a King, he serves God by enacting lawes with convenient severity, commanding just things, and prohibiting the contrary; so Hezekiah and Johiah, and the King of Nineveh, and Darius, and Nebuchadnezzar, (he might have added) and Constantine and Theodosius, and all religious Christian Kings, serve God; for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can doe but Kings.

ANABAP. OBJEC.

Object. 1.

There is no Paradox so absurd, saith the Oratour, which meets not with some Patron among the learned, and I may adde farther, which hath not some varnish of reason, yea and glosse also of Scripture put upon it. For although as the Poets feigne that Atlas bears up the heavens, so the Civill Magistrates bear up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them battell, and furnish themselves with weapons against their calling out of Scripture. First, they wrest to their wicked purpose the words of our Saviour, Joh. 18. 36. My Kingdome is not of this world. Ergo, say they, no Christian ought to reign as a King, or rule as a Governour in this world.

Sol. 1.

But we answer, that the inferencc is unsound, themselves being Judges; for as he here professeth, that he had no Kingdome here, so elsewhere that he had no house, or possessions; The Foxes, saith he, have dens, and the Birds have nests, but the Son of man hath not whereon to lay his head: Yet the Anabaptists will not allow it for a good inference; Ergo, no good Christian may hold house or lands. If then they will have Kings to quit their earthly Crowns and Scepters, because our Saviour had none such here, let them give a good example, and first quit all their houses, goods and lands; and follow Christ naked.

2.

The meaning of our Saviours words is, that though indeed he be a King, yet his Kingdome is not a Temporall Kingdome, in which he swayeth a Temporall Scepter, but a Spirituall Kingdome, whereby he ruleth the hearts of the faithfull: or that he is a King, and hath both his Throne and his Guard; his Throne of Glory, and his Guard of Angels: but this his Kingdome is an heavenly, not an earthly Kingdome. Notwithstanding, it will not hence follow, that earthly Kings and Princes hold not their Crowns from him. For Solomon and S. Iohn affirm the contrary, Solomon speaking in the person of Christ saith, By mee Kings reign; and S. Iohn saith, He hath a name written upon his thigh, King of Kings, and Lord of Lords: a Temporall Kingdome and a Spirituall are diverse, not adverse; diverse and distinct, not adverse and contrary one to the other: Christ in a different capacity hath right to both; as God, he administred all Temporall Kingdomes by Kings and Princes appointed by him; and his Spirituall Kingdome by Bishops, Pastours and Ministers

Prov. 8. 15, 16.
Apoc. 19. 10.

of

of the Gospell: Howsoever, certain it is, that he warranteth and approveth of the authority of Secular Kings and Magistrates; for he commandeth all men to pay unto Caesar the things that are Caesars; and himself paid tribute; and acknowledged Pilars power over him to be from God.

Mat. 22. 21.
Ioh. 19. 11.

Secondly, they strain the words of our Saviour, *Matth. 20. 25. Luke 22. 25. The Kings of the Gentiles exercise Lordship over them, and they that are great exercise authority upon them; but it shall not be so with you: therefore say they, no Christians may bear rule one over another.*

Object. 1.

To this objection the learned Divines both ancient and later, shape a double answer; first, that Christ here speaketh not to all Christians, but only to his Apostles and their successors, whose office he distinguisheth from Temporall Rule and Dominion. You my Apostles shall not by vertue of your calling challenge to your selves regall power, or coactive and Temporall authority or jurisdiction, so Saint Bernard glosseth upon the Text, *if thou art an Apostle of Christ, thou must not Lord it; if thou art a Lord, thou must not meddle with the Apostles function, thou art forbid to exercise both: Aude ergo ulupare, aut Apostolatum, si Dominus es; aut si Apostolicus es, Dominatum.* So Calvin, *Christ's purpose here was to distinguish between the office of an Apostle, and a Prince; for this his speech was occasioned by a strife that fell among the Apostles, which of them was the greatest in Christs kingdome: to take away this strife, he admonisheth them, that his kingdome is spirituall: and that it consisteth not in worldly pompe, greatnesse or dominion.*

Sol. 1.

2. That in these words Christ forbids not simply all rule and dominion, but the ambitious affecting, and tyrannicall exercising it, and they prove this to be the meaning. 1. From the Adjunct *Gentiles*, he saith not simply, *Kings exercise Lordship over them, but Kings of the Gentiles; but you shall not do so*, that is, you shall not rule one over another after the manner of Heathens. 2. From the preposition *et*, which is commonly taken in the worst sense, as in *Catachrestes, Cataphryges, Catabaptistæ*, so likewise *καταυπερβασις* (the word used in the original) signifieth to abuse the Magistrates power, and to rule tyrannically. 3. By the consequence, *But he that is the greatest among you, let him be as the younger; and he that is chiefe, as he that doth serve*: which words evidently imply an imparity among Christians, but such as may stand with Christian humility, and mutuall service one to another. 4. By the comparison, *Verf. 28. As you have me for an example, whom though you justly call Lord and Master, for so I am, yet I am among you as he that serveth.*

Instru& adv.
Anabaptist. Non idem est Apostolorum, & Principum officium: nam in illo nulla est Dominatio; Christus autem nihil aliud quam alterum ab altero discernere voluit.

Thirdly, as before they wrested our Saviours speech, so now in a third place, they do his practice: the same minde, say they, ought to be in all Christians as was in Christ himselfe: but he refused a kingdome, when it was offered him, *John 6. 15.* Therefore no Christians ought to accept of the office of a King or Civill Magistrate.

Object. 3.

The finewes of this Argument, as the former, are weak, for there were speciall reasons for which Christ refused to be made a King, which concern nor all Christians: for first he was the *Messiah*, whose kingdome was not to be temporall, but spirituall, as you heard in the solution to the first objection.

Sol.

Secondly, the countrey of Judea was at this time reduced into the condition of a Province under the Roman Empire, neither had the people any power to chuse them a King: if then Christ had yielded to their motion, he should have been the Author of a tumult and sedition in the State, and brought a great scandal and obloquie upon the Gospell.

Thirdly,

The lawfulness and necessity

Thirdly, Christ when he came into the world, took upon him the form of a servant, and the chief end of his coming was to *bear our infirmities, and carry our sorrows, to receive the chastisement of our peace, and to lay down his life for our ransom*: which ignominious death and sufferings would not well comfort with the Majesty of a puissant temporall King. And how will it follow that because by Christs example, no Christian ought to suffer himself to be made a King by a popular tumult, that therefore no Christian may accept of a Crown in an elective Kingdome, if it be lawfully offered unto him, or in a successive, if it be his right by descent?

Obj. 4.

Fourthly, they work upon Christs refusal to interpose in a quarrell between two brothers about their patrimony, That which Christ declined (say they) no Christian ought to undertake: But Christ declined the office of a Judge, or arbitratour in a litigious suit like to grow among brethren, *Luke 12.13 14.* Therefore no Christian may take the like office upon him.

Sol.

But shallow as they are, they reach not the depth of our Saviours reason, why he refused to be umpire or arbitratour in that controversie, belonging to the Law, concerning right of inheritance, which was not because he simply disliked such an employment, as inconsistent with Christian perfection; for among the eight beatitudes he alloweth one to *peace-makers*, *Mat. 5.9.* and *S. Paul* who wrote by his spirit, warranteth and commendeth this work of Christian charity, to compose differences among brethren, and prevent law suits, *1 Cor. 6.2.* *Dare any of you having a matter against another, go to law before the unjust, and not before the Saints? doe ye not know the Saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?* But because he had no calling thereunto, *who, saith he, made me a judge or a divider over you?* Though it had been a good work in it self to set a period to a vexatious suit among brethren, yet Christ was not sent to that end: and if he had imbraced businesse of this nature, as when he began to cure men miraculously, all the sick were brought to him, both far and near: so if like another *Solomon*, he had sate upon the bench of justice, to sentence causes, and deter nine mens right; he should never have wanted work, all men would have chosen such an arbitratour, and all perplexed and intangled suits would have been referred to his compromise, and hereby he would have been much hindred in his holy progresses to preach the Gospel in all places, and much of his precious time would have been taken up in judicature, and sacrilegiously robbed from the Church and more holy employments for the good of soules. The instructions we are to gather from Christs refusal to intermeddle with businesse of that nature, are; first, to walk within the duties of our calling, not to sit upon the bench without a Commission: the eye must not do the office of the hand, nor the hand of the foot: but every member his own work. It is one thing to be a Preacher of the Gospel, and another to be a Judge: and though it be a good and charitable work to clear mens titles to their Lands upon earth; yet it is better to *clear their title to the kingdome of heaven.* We must not therefore intermit or neglect the duties of our sacred function for any civill whatsoever: nor upon any fair and plausible pretence, ingage our selves in such businesses which may any way stop or hinder us in the course of our ministry.

Obj. 5.

Fifthly, they cast some of that *dust in our eyes*, on which our Saviour wrote with his finger, *John 8.6.* when the Woman taken in adultery was brought before him, The punishment (say they) of adultery is as necessary as of any other crime: yet Christ would not inflict it, nor pronounce sentence against the woman shamefully taken in that grosse act of uncleanness: therefore Christians ought not to inflict civill

civill punishments, or make use of the materiall sword, but content themselves with the spiritual of excommunication, to cut off malefactors from the Church therewith.

But they weigh not the circumstances of the Text; the *Scribes* and *Pharisees* intended not the execution of justice upon the woman, but came a birding to catch our Saviour in a snare, which they laid after this manner: Will he judge this woman fit to be stoned according to the Law, or not? If he will not judge her, we have a just quarrell against him for derogating from the Law of *Moses*: If he judge her fit to suffer death, and condemne her to be stoned, we shall have just cause to question him, by what authority he assumes to himself the office of a Judge. Christ discerning the snare, thus breaks it in sunder, *He that is without sinne among you* (saith he) *let him first cast a stone at her*. Which is as if he should have said, the matter of fact is evident, the woman is guilty, and the law is as clear, *she ought to be stoned*: But who are you who demand the rigour of the Law to be executed upon her? Are you free from this foul aspersions? Are you innocent from this great offence? Look into the book of your own conscience, or if not, read what you see here written in the dust. Thus touching on their sore, they shrink, and withdraw themselves away one after another, and the woman is left alone with our Saviour, whom he dismisseth with a gracious admonition, *Goe and sinne no more*, *Verf. 11.* What will the Anabaptists conclude from hence? that because Christ condemned not this woman to death according to law, that therefore no Christian may inflict corporall punishment for adultery? by the same reason they might infer against themselves and their own practises, that because Christ severed not this woman from the congregation, that therefore no Minister of God, or spirituall Magistrate, may excommunicate for adultery or the like crimes.

That which we are from this example of our Saviour to learn for our instruction, is; first, That *Christ came not to destroy, but to save*; not to punish, but to forgive sinne; not to bereave any of their Temporall life, but to purchase for all true believers, and penitent sinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any sinne or crime punishable by the law, ought not to prosecute the extremity against others, who stick in the same mud with themselves. The Snuffers which were to mend the lights in the Sanctuary, by Gods appointment were to be made of pure gold; to teach us, that they who take upon them to accuse and censure others, ought themselves to be most free from blame: especially in the same kinde of transgression: otherwise they are like to hear, *Physician cure thy selfe*, or out of *Rom. 2. 21.* *Thou which teachest another, teachest thou not thy selfe? thou which preachest, a man should not steal, dost thou steal? thou which saist, a man should not commit adultery, dost thou commit adultery? or as we have it, John 8. 7.* *He that is without sinne, let him first stone.*

Thirdly, that the Ministers of the Gospel by the example of our blessed Saviour, when sinners are brought before them, confounded with shame in themselves, and so strangled with their inward guilt, that they are not able to speak a word in their own defence, or for their excuse, ought to have compassion on them, and upon their repentance and humiliation send them away with some comfort and godly admonitions, as our Saviour doth here: *Haib none condemned thee? neither do I: Go and sin no more.*

Lastly, they argue very weakly, *ab auctoritate negativa*, after this manner: We reade in holy Scripture of no Christian that ever sate upon the throne of Majesty, or Bench of Justice, neither in the age of the Apostles, nor in the prime and best times

Sol.

Object. 8.

Sol.

down here of any civill Magistracie exercising any authoritie in the Church: therefore Christians ought to exercise no such authoritie, nor execute any such office.

But this Argument, like Snow, when the weather grows warme, dissolves of it selfe: For, 1. As we read in the New Testament of no Christian Kings, Judges, Sherifes, or other officers attending on Courts of justice: So neither do we read of any that taught the Tongues, Arts or Sciences, or Trades in forein parts, or exercised any kinde of Manufactures now in use: yet no man doubts but many hundred did so, and questionlesse Ministers of justice, are as necessarie in every Citie and Town Corporate, as Merchants or Artizens. This argument therefore *ab autoritate negativa*, may justly be answered negatively: If there were no Christian Magistrates, they could not be recorded in Scriptures: but it will not follow, none are mentioned or recorded in Scripture, Ergo, there were none.

2. Though the story of *Abgarus* King of *Edessa* his conversion to the Christian faith may be Apocryphall, yet the story of the Eunuch related, *Acts* 8. 27. *A man of great authority under Candace Queen of Ethiopia*, is Canonically, and *Nicodemus a Ruler among the Jewes*, and *Joseph of Arimathea the Senatour*, and *Theophilus*, to whom *S. Luke* entitles his Gospel, and *Cornelius the Centurion*, and *Publius the Governour of Melita*, and *Sergius Paulus the Proconsul*, and *Erasmus the Chamberlaine*, and some of *Neroes* family, whose names are registred in the book of life, make good the observation of the Apostle, *that though not many noble men, yet many mighty men, not many in great place or authority*; yet some such were called even in the Apostles time, which are sufficient to rebate the edge of this argument.

3. Admit there were few or no Converts in the Apostles days, who held the place or executed the office of Magistrates: yet (that which is sufficient to prove the lawfulness and necessity of that calling) Christ himself both acknowledged and submitted unto the authority of *Pilat*, and paid tribute to *Caesar*; and *Saint Paul* appeals to *Augustus*, and complains to *Lyfias* of a conspiracy against him, and was relieved by him.

Lastly, though the Christian Church at the beginning was cast out as it were stark naked, and lay in the open field weltring in her own blood, and no eye pitied her; yet in processe of time the predictions of the Prophets were accomplished, *She had Kings to be her nursing fathers, and Queens to be her nursing mothers*, and all sorts of civill Magistrates, both supream and subordinate, to be her Gardians and Protectours. And as the earth in *Italy* never bare so great a burthen on it, nor yielded so plentifull a crop, as when it was turned up *laureato vomere*, and the plough held by the hand of *Camilus* the Dictatour; *terra gestiente se cali à triumphali agricola*: so the Church and Common-wealth never so thrived, as when religious Kings and Princes took the manuring and managing thereof. Which happinesse God grant to these Realmes and Kingdomes even till *Shilo* come, Amen.

The *Pythagoreans* conceived the Celestiall Spheres to be like *Cymbals*, and by their regular motion to produce harmonious sounds; the *Angels* or *Intelligences* as they call them, turning as it were the broaches. But this celestiall musicke they speak of, is but a pleasing dream, a true Celestiall harmony may be heard in the Confession of all the Reformed Churches, wherewith now in the close I purpose to cheer up and recreate the Reader; and lest any quarrell should be made, or offence taken at the precedency, I will call the severall Churches in such order as they are ranked in the *Laine* edition of the *Confessions*, printed at *Geneva*, Anno 1582.

Concerning the Author, Office, and Authority of the Civill Magistracie, thus we Trade.

In

of the Civill Magistrate.

III.

In the *(a)* *Helvetian* Confession. The Magistracy of what kinde soever is ordained of God for the peace and quietnesse of mankind, and he ought to have the first place in the world: (And a little afterwards) As God doth work the safety of his people, by the Magistrate, whom hee hath given to be as a Father to the world: so all subjects are commanded to acknowledge this benefit of God in the Magistrate; let them therefore honour and reverence him as the Minister of God, love him, and pray for him, as their Father, obey him in all his just and righteous commands: the care of Religion chiefly appertains to a godly Magistrate, let him therefore draw his sword against all malefactors, murderers, thieves, and blasphemous hereticks, &c. In this regard we condemn the Anabaptists, who as they deny that a Christian may execute the office of a Magistrate; so also they deny that any man may be lawfully put to death by him.

The *Basil* *(b)* confession. Let every Christian Magistrate bend all his forces this way, that among all that are under him the name of God may be hallowed, his Kingdome propagated, and his will in the rooting out of all wickednesse and vice, may be fulfilled. This duty was ever enjoined even to the heathen Magistrates, how much more is it required of a Christian Magistrate, who is Gods true Vicar?

The *Bohemian* *(c)* confession. The Civill Magistrate is the ordinance of God; and appointed by God, who both taketh his originall from God, and by the effectuall power of his presence and continuall aid is maintained by him, to govern the people in those things that appertain to the life of the body here upon earth: to whose power all and every one ought to be subject in those things that are not contrary to God: first to the Kings Majesty, then to all the Magistrates

(a) *Helvetica* posterior, c. 30. *Magistratus omnis generis ab ipso Deo est institutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus salutem populi sui operari vult per Magistratum, quem mundo velut patrem dedit: ita subditi omnes hoc Dei beneficium in Magistratu agnoscere jubentur. Honorent ergo & reverentur Magistratum tanquam Dei Ministrum, ament eum, saveant ei, & orent pro eo tanquam pro patre; obediant item omnibus ejus justis & aequis mandatis: Religionis cura imprimis pertinet ad Magistratum sanctum. Damnamus igitur Anabaptistas, qui ut Christianum negant fungi posse officio Magistratus; ita etiam negant quenquam à Magistratu justè occidi.*

so also they deny that any man may be

(b) *Quilibet igitur Christianus Magistratus (in quorum numero & nos esse cupimus) omnes vires eo dirigat, ut apud sua fidei commissos nomen Dei sanctificetur, regnum ipsius propagetur, ipsiusque voluntati cum seria extirpatione scelerum vivatur. Hoc officii semper etiam Gentili Magistratui injunctum fuit, quanto magis Christiano Magistratui commendatum esse debet, ut vero Dei Vicario? Basil conf. art. 7.*

(c) *Bohemica* conf. c. 16. *Ex sacris literis docetur, Politicum Magistratum esse Ordinationem Divinam, & à Deo constitutum, qui & à Deo originem suam ducat, & efficaciter presentia, & auxilio hujus perpetui conservetur, ad gubernandum populum in iis rebus quæ ad hanc in terris, & corpora hujus vitæ pertinent; universi & singuli in omnibus, quæ Deo tantum non sunt contraria, eminenti potestati subjectionem præstent, primum Regi Majestati, postea*

The lawfulness and necessity

verò omnibus Magistratibus, & qui cum potestate sunt, sive ipsi per se boni viri sunt, sive mali.

and such as are in authority under him, whether they be of themselves good men or evill.

(d) Gallica confess. art. 39. Credimus Deum velle mundum legibus, & politia gubernari, ut aliqua sint fræna quibus immoderate mundi cupiditates coercerentur: ideoque constituisse regna, respublicas, & reliquas principatum species, sive hæreditario jure obveniant, sive minus; idco gladium in Magistratum manus tradidit, reprimendis nimirum delictis, non modo contra secundam tabulam, sed etiam contra primam commissis.

The French (d) confession. Wee beleeve that God would have the world governed Civilly, and by Laws; that there may be certain bridles, whereby the desires of men may be restrained; & that therefore he hath appointed Kingdomes, Common-wealths, and other kinds of Principalities, whether they come by inheritance or other ways; and becaule he is the authour of this order, we must not onely suffer them to rule, whom he hath set over us, but also yeeld unto them all honour and reverence; as to Deputies and Ministers assigned by him to execute their lawfull and holy function; into their hands God hath put a sword: to punish all breaches, as well of the first Table, as of the second.

(e) Credimus Deum optimum maxim. ob generis humani corruptelam atque depravationem. Reges, Principes, & Magistratus constituisse: vellegue ut mundus hic legibus ac certa politia gubernetur, ad coercenda hominum vitia, & ut omnia inter homines recto ordine gerantur. Idcirco Magistratus ipsos gladio armavit, ut malos quidem plectant pænis, probos verò tueantur. Horum porro est non modò de civili politia conservanda esse sollicitos; verum etiam dare operam ut sacrum Ministerium conservetur, omnis idololatria & adulterinus Dei cultus è medio tollatur, Regnum Antichristi diruatur, Christi verò Regnum propagetur. Quamobrem Anabaptistas & turbulentos omnes detestamur, qui superiores Dominationes, & Magistratus abiciunt, jura ac judicia pervertunt, bona omnia commiscunt, ac denique ordines omnes, ac gradus, quos honestatis gratia Deus inter homines constituit, abolent aut confundunt. Bel. conf. art. 36.

The (e) Low-Dutch confession. Wee beleeve that Almighty God by reason of the corruption and depravation of mankind, did appoint Kings, Princes, and Magistrates; and that it is his will that this world should be governed by laws; and a Civill government; and to this end he hath armed Magistrates with a sword, to punish the wicked, & defend the good. To these it appertaineth of duty, not onely watchfully to preserve the Civil State, but also to endeavour that the holy Ministry of the Word be maintained, all Idolatry and false worship removed, the Kingdome of Antichrist pulled downe, and the Kingdome of Christ propagated. Wherefore we detest all Anabaptists and seditious persons, who cast away all Government and Magistracy, pervert judgments, and overthrow all mens rights, make all mens goods common; and lastly. abolish and confound all orders and degrees, appointed by God among men for honesty and comelineffe sake.

(f) Augustana confess. art. 16. Legitima ordinationes civiles, sunt. bona

The High (f) Dutch confession at Amssterdame: Civill Governments and constitutions

situations are good works and ordinances of God, as *S. Paul* testifieth: they condemn therefore the Anabaptists who forbid Civill offices to Christians; they condemn also those who place Evangelicall perfection in abandoning all civill affairs; whereas Evangelicall perfection is Spirituall, and consisteth in the motions of the heart, in the feare of God, faith, love and obedience.

The *Saxon* confession, (g) Wee teach, that in the whole doctrine of God delivered by the Apostles and Prophets, that Civill Government is maintained; and that Magistrates, Lawes, Tribunals, and the lawfull society of men, sprung not up by chance; but that all the good order that is left, is preserved by the exceeding goodnesse of God for the Churches sake: and all Subjects owe, to the Civill Magistrate obedience, as *Saint Paul* saith, not onely for wrath, that is, feare, of corporall punishment, wherewith the disobedient are rewarded by the Magistrate, but also for conscience sake: Contumacy being a sin offending God, and withdrawing the conscience from him. And seeing Magistrates are the chiefe members of the Church, let them see that Judgements in the Church and Ecclesiasticall censures, be rightly executed; as *Constantine*, *Theodosius*, *Arcadius*, *Martianus*, *Charle-maine*; and many godly Kings took order in their times, that Ecclesiasticall judicature, and proceedings in Spirituall Courts should be rightly caried.

The *Suevick* (h) confession. Our Churches teach, that the office of a Magistrate is most sacred and divine; whence it is, that they who exercise this power, are called gods; and our Preachers teach, that the obedience which is performed to Magistrates, is to be placed among good works of the first ranke; and that by how much a man is a more sincere and faithfull Christian, the more carefull he is to observe the Lawes of the State.

opera & ordinationes Dei, sicut Paulus testatur, Rom. 13. 1. Damnant Anabaptistas, qui interdiciunt huc civilia officia Christianis. Damnant & illos, qui Evangelicam perfectionem collolant in desertione civiliu officiorum, quum Evangelica perfectio sit spiritualis, hoc est, consistat in motibus cordis, in timore Dei, fide, dilectione, obedientia.

(g) *Saxonica confess. art. 23. Docemus in tota doctrina Dei per Prophetas & Apostolos tradita affirmari ordinem politicum, leges, judicia, Magistratus, & legitimam societatem hominum, nequaquam casu existere in genere humano; sed immensa bonitate Dei propter Ecclesiam conservari: & Magistratui politico subditi debent obedientiam non solum propter iram, id est metu pœne corporalis, qua afficiuntur contumaces ab ipsis Magistratibus, sed etiam propter conscientiam; id est, contumacia est peccatum offendens Deum & avellens conscientiam à Deo. Et paulò post. Cum Magistratus sint inter precipua Ecclesie membra, videant ut judicia in Ecclesia rectè exercentur, sicut Constantinus, Theodosius, Arcadius, Martianus, Carolus magnus, & multi pii Reges curaverunt rectè exercenti judicia Ecclesie.*

(h) *Suevica confess. art. 23. Docent fungi Magistratus munus esse sacratissimum, quod quidem homini divinitus contingere possit; unde & factum sit, quod qui gerunt publicam potestatem, Divi in Scripturis vocentur. Item obedientia quæ exhibetur Magistratibus, inter primi ordinis bona opera locum dat; & docent hoc unumquemque studiosius sese accommodare publicis legibus, quo sincerior fuerit Christianus fidei; ditione*

The lawfulness and necessity

I know not upon what ground the *English* and *Scotch* confession seelest out, of the Harmony of Confessions; for they are as full as any of the rest; for proofe of the point in question, the *Scotch* runneth thus:

The Confession of Scotland.

We confesse and acknowledge Empires, Kingdomes, Dominions and Cities, to be distinct and ordained by God: that powers and authority in the same (be it of Emperours in their Empires, Kings in their Realms, Dukes and Princes in their Dominions, and of other Magistrates in their Cities) to be Gods holy Ordinance, ordained for manifestation of his own glory, and for the singular profit and commodity of mankind: so that whosoever goeth about to take away, or con-found the whole estate of Civill policy, now long established; we affirm the same men not onely to be enemies to mankind, but also wickedly to fight against Gods expressed will.

The Confession of England. Art. 37.

The Kings Majesty hath the chiefe power in this Realm of *England*, and other his Dominions; unto whom the chiefe government of all estates of this Realme, whether they be Ecclesiasticall or Civill, in all causes doth appertain, and is nor, nor ought to be subject to any forain jurisdiction. The lawes of the Realme may punish Christian men with death, for hainous and grievous offences.

The sum of all is, the Civill Magistrate is a divine ordinance, and his chiefe care is, or ought to be, Religion; for the defence and vindication whereof God hath put a sword in his hand, to cut off the disturbers of the peace, as well in the Church as the Common-wealth: and, because hee is the Minister of God for our wealth and safety, his authority is to bee obeyed by all sorts of men for conscience sake; and not to be resisted, upon pain of damnation.

And now, Christian Reader, thou hast heard a harmony, listen not to discords; thou hast heard a consort of silver Trumpets, hearken not to a single oar-pipe, or the harsh sound of Rams hornes; thou hast heard the suffrages of all the learned Divines in the Reformed Churches, regard not the votes of a few illiterate Mechanics, much lesse the fancy and dreams of fanaticall Enthusiasts; who, because they are *Anomals* themselves, would not by their good will there should bee any Rules: because they are wandering Starres, they would have none fixt: because they are dissolute, they would have no bonds of Laws: because they are Schismatics, and Non-conformists, they would have no discipline in the Church: because they are dunces, and ignorant both of Tongues and Arts, they would have no learning, nor Universities: Lastly, because they walke inordinately, they would have no coercive power in the Magistrate to restrain them. There was never more cause then now to take heed what thou hearest, and to try the spirits, whether they bee of God or no; for there is not only a lying spirit, as in the dayes of *Ahab*, but many lying spirits in the mouthes of Prophets: not onely *Romish Priests* and *Iesuites*, who endeavour to seduce thee to spirituall thraldome, idolatry, and superstition, but also divers sorts of schismaticall teachers, who intice thee to carnall liberty, prophanenesse, sacriledge, and faction. When I first heard of the manner of taking Apes in the *Indies*, I could scarce forbear laughter; but now seeing daily men of worth and parts caught after the same manner: by our new *searvies*, I can hardly refrain tears. The manner of taking those beasts is thus described: hee that goes about to catch Apes in those parts of *America*, which abound with them, brings a baboon with fair water, and shorin paddles with his hands, and washeth his face

face in sight of the Ape, and then steps aside for a while: the Ape, seeing the coast clear, steals to the bason, and seeing his face in the water, is much delighted therewith; and, in imitation of the man, dobbles with his feet in the clear water, and washes his face, and wipes his eyes: and after this, the man layes in wait for him, fetches away the bason, pourses out the faire water, and fills it again with water mingled with bird-lime, and puts the bason in the place where it stood before: the Ape returning to the bason, and suspecting nothing, puts his feet in the bird-lime, and with that foul & mingled water washes his face, and wipes his eyes; which are thereby so dazzled, and the eye-lids closed up, that unawares he is easily caught. In like manner, these late Profelytes, who invade many empty Pulpits, in the City and Suburbs, at the first in their Sermons set before thee as it were a bason of the pure water of life, wherein thou maist see thy face, and wash away the spots of thy soule; but after they have got thy liking and good opinion, and confide in thee, then they mingle bird-lime with the water of life; the bird-lime of Socinianisme, of Libertinisme, or Antinomianisme, Brownisme, and Anabaptisme: wherewith, after they have put out, or closed the eyes of thy judgement, they lead thee whither they list, and make a prey of thee. *Praemonitus praemonitus*; I have forewarned thee, be thou forearmed against them, and the Lord give thee a right judgement in all things. *Gastius de exord. Anabap. p. 495. Quia Anabaptistae a veritate avertunt aures, ideo Deus mittit illis Doctores, non qui lingua medica sanarent ulcera ipsorum, sed qui pruritum ac scabiem affectuum ipsorum commode culperent*: Because the Anabaptists turn away their ears from the truth, God sendeth them teachers according to their desire; not such as with their whole-some tongues and doctrine heale their sores, but with their nayles scratch gently the itch of their carnall lusts and affections.

A Censure of a Book printed Anno 1644. Intituled,
The Confession of faith of those Churches which are commonly (though falsely) called ANABAPTISTS.

PLinie writeth, that if the black humour of the Cuttell-fish be mingled with oyle in a lampe, the vilages of all in the roome, though never so faire and beautiful, will seem ugly, and of the hien of Blackamores; for the Proctors for our Anabaptists, would bear us in hand; that all, who of late have preached and written against that Sect, through the black humour of malice, *sanguinem Sepie atramentum*, make it appeare much more deformed and odious then it is; for if we give credit to this Confession and the Preface thereof, those who among us are branded with that title, are neither Hereticks, nor Schismaticks, but tender-hearted Christians: upon whom, through false suggestions, the hand of authority fell heavy, whilst the Hierarchy stood: for, they neither teach free-will, nor filling away from grace with the *Arminians*, nor deny originall sin with the *Religionists*, nor disclaim Magistracy with the *Jesuites*, nor maintain plurality of wives with the *Polygamists*, nor community of goods with the *Apostolici*, nor going naked with the *Adamites*; much lesse avow the mortality of the soule with *Agrippa* and *Pythagorickists*; and to this

Nar. Hist. 1.32.
 c. 10.
Lucerna, si Sepie atramentum circumdatur, astantium vultus, aliqui formosus, horribiles & Euboeicos videri facit.

*Exerunt primum
verba veritatis, ut
vires falsitatis
intrescat.*

to this purpose they have published this Confession of their Faith, subscribed by fifteen persons, in the name of seven Churches in London.

Of which I may truly say, as Saint *Hilary* doth of that of the *Arians*; *They offer to the unlearned their faire cup full of venome, anointing the brim with the honey of sweet and holy words, they thrust in stove of true positions, that, together with them, they may juggle in the venome of their falshood*: they cover a little rat-bane in a great quantity of sugar, that it may not be discerned: for, among the fifty three Articles of their Confession, there are not above six but may passe with a fair construction: and in those six, none of the foulest and most odious positions, wherewith that Sect is aspersed, are expressed. What then? are all that have employed their tongue and pen against them heretofore, no better then calumniatours and false accusers of their brethrea? nothing lesse: for, besides the testimonies of *Melancthon*, *Bulfinger*, *Sleiden*, *Gastius*, *Pontanus*, *Gui-de-Bres*, and others, who lived among them, by the harmony of all the Protestant Churches Confessions it appears, that the Masters of our Anabaptists, and ring-leaders of that Sect in *Switzerland*, *Suevia*, *Francia*, *Munster*, *Saxony*, and the Low-Countries; held such erroneous tenets as are above mentioned; and if their Scholars in *England* have learned no such doctrines from them, it is because they are *puppies* in their Schoole, and have not taken any lesson in the *upper formes*: they have but sip of the cup I spake before of: the Devill holds them by the heell onely, as *Thetis* did *Achilles*, when she dipt him in the sea.

We read in *Diodorus Siculus*, of certain creatures about the shores of *Nilus* not fully formed; and in a Stone-cutters shop we see here the head of a man, where all the upper parts carved, in a third place the perfect statue; so it seems to mee, that these Anabaptists are but *in fieri*, (as the Schooles speak) not *in facto esse*: like the fish and serpents in the mud of *Nilus*, not fully shaped; like a statue in the Stone-cutters shop, not finished: they are Anabaptists but in part, not in whole. Bee it so, for I desire to make them rather better, then worse, then they are: I will therefore lay nothing to them but that they owe, nor bring any other evidence against them, then this their Confession, In which, I except,

First, against those words in the thirty one Article, *whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith*. This passage favours rank of that error or heresie (call it which you please) imputed to *Armatus*, who is said to have taught that the right of all possessions and goods or temporall blessings, is founded in grace, not in nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull hold *in capite*, nor have any but true beleivers a comfortable and sanctified use of the creatures, and a spirituell title to them; but yet it cannot be denied that they may have, and many have actually a legall title to them, and civill interest in them even before they are in Christ, or adopted into his family by actuall faith: for if it were otherwise, *Esau* should have had no right to mount *Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the text saith, God bestowed upon them: nay, if this position may take place, no child shall have any right to his fathers inheritance, nor Prince newly born to his Crown: which is not onely an absurd; but a very dangerous and seditious assertion. None of the four great Monarchs of the world represented in *Daniels* vision, for ought can be proved, were true beleivers; though some of them did some outward acts of piety, and afforded some reall courtesies to the people of God: yet of these Kingdomes the Prophet speaking, saith, that *the most High ruleth in them, and giveth*

giveth them to whomsoever he will : And *S. Augustine* is bold to say, that the same God who set the Crown upon *Constantine* the Christians head, gave the Empire of the world to *Julian* the *Apostata* : Nay, Christ himself paid tribute to *Cesar*, and acknowledged that he had a right to the tribute-money, saying, *Render unto Cesar the things that are Cæsars* : Yet that *Cesar* he spake of was *Tiberius*, an enemy to all godliness, and a kinde of Monster among men.

Secondly, I except against those words in the 38 Article, *that the due maintenance of the officers aforesaid, should be the free and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law.*

These words may carry a double sense : if their meaning be, that all religious Christians ought freely to contribute to the maintenance of the Ministry, and should not need any law to enforce them ; we embrace their good affection to the Church and Church-men : But if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their Parishioners, and that in case the flock should deny their Shepherds either part of their milk or fleece, that the Pastours should have no assistance of Law to recover them ; this their opinion is most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth tithes for the maintenance of the Priests : and that law of God in the Old Testament is not abrogated in the New, but rather confirmed, at least in the equity thereof ; for *Christ*, speaking of tything *Mint and Cummin*, saith, *Those things ye ought to do, and not leave these things undone* : and the Apostle proveth, that the Ministers of the Gospel ought to live of the Gospel, both by the Law of God, and by the Law of Nature, *Verl. 7. who goeth a warfare on his own charge ? who planteth a Vineyard, and eateth not of the fruit thereof ? or, who seedeth a flock, and eateth not of the milk of the flock ?* and *Verl. 23. Do ye not know, that those that minister about holy things, live of the things of the Temple ; and they that wait at the Altar, be partakers with the Altar ? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* He saith not, God permitteth or alloweth of it, but ordaineth and commandeth it. And lest these two strings should not be strong enough to keep the Bow still bent, he addeth a third, to wit, an Apostolicall injunction, ** Let him that is taught in the word communicate to him that teacheth, in all good things.* Moreover, when we read that *Abraham* and *Jacob* gave tythes, I demand by what Law, whether by the law of Nature ; or the Leviticall, or Evangelicall ? not by vertue of the Leviticall, for that law was not then enacted ; and by that Law *Levi* was to receive, not pay tythes ; Yet *Levi* himself in *Abraham* paid tythes to *Melchisedech* : if they paid it by the Law of Nature, that bindeth all men : if by the Evangelicall law, it bindeth all Christians to pay their tythes towards the maintenance of *Melchisedechs Priesthood which endureth for ever.* And *Saint Augustine* fearfully upon this ground threatneth all those who refuse willingly to pay their tythes, that God would reduce them to a tythe, and blast all the nine parts of their estate.

Thirdly, I except against the 39 Article, *viz.* that Baptisme is " an Ordinance of the New Testament, given by Christ to be dispensed only upon persons professing faith, or that are disciples, or taught ; who upon a profession of faith " ought to be baptized. Here they lipe not, but speak out plain their Anabaptistisall doctrine ; whereby they exclude all children of the faithful, from the Sacrament of entrance into the Church, and the onely outward meanes of their salvation in that state : but the best of their proofs fall short, the word *onely*, which *onely* can prove this their assertion, is not found in any of the texts alleaged in the margin, nor

Luke 11.42.
1 Cor.9.9,10.
For it is written
in the law of
Mose, Thou
shalt not muzzle
the mouth of
the Ox that
treadeth out the
corn : Doth God
take care of
Oxen ? or, saith
he, Is it altogether
for our
sakes ? no doubt
this is written,
That hee that
plougheth should
plough in hope ;
and hee that
thresheth in
hope, shall be
partaker of his
hope.
* Gal. 6.6.
Serm. de temp.

Mat. 28.18,19.
Mark 16.16.
Acts 2.37,38.
& 8.36,37,38.
& 18.8.

can the sense of it be collected from thence. For though it is most true and evident in the letter of those texts, that all Nations that are to be converted, and all men in them of years of discretion, that have been taught the principles of religion, ought to make profession of their faith, before they are baptized; as all that came to mens estate among the Jewes or Proselytes, ought both to know and to give their assent to the Covenant before they received the seale thereof, to wit, Circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of believers, who are comprized in the letter of the Covenant, may receive the seale thereof, to wit, Baptisme, though they cannot make profession of their faith by themselves, for the present, but others make it for them and in their stead. The affirmative is true, that all that make profession of their faith, and testify their unfained repentance, are to be baptized: But the negative is most false, that none are to be baptized, who have not before made such profession of their faith, when by reason of their infancy, they are not capable to be taught. But this hereticall assertion, is at large refuted by manifold Arguments drawne from Scripture, Fathers, and Reason; and all their cavils and evasions exploded, *Artic. 2.* To which I refer the Reader.

Fourthly, I except against the fortieth Article, *viz.* "The way and manner of dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water; it being a signe, must answer the things signified, which are these; 1. The washing of the whole soul in the blood of Christ. 2. That interest the Saints have in the death, buriall, and resurrection of Christ. 3. Together with a confirmation of our faith, that as certainly as the body is buried under water, and riseth againe, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ. This Article is wholly sowed with the new-leaven of Anabaptisme, I say the new-leaven; for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping or washing or sprinkling, to which the Scripture alludeth in sundry places: the Sacrament is rightly administered by any of the three; and whatsoever is here alleaged for dipping, we approve of, so far as it excludeth not the other two. Dipping may be, and hath been used in some places, *trina immersio*, a threefold dipping; but there is no necessity of it: it is not essentiall to baptisme, neither do the texts in the margin conclude any such thing. It is true, *John* baptized Christ in *Jordan*, and *Philip* baptized the Eunuch in the river: but the text saith not, that either the Eunuch, or Christ himself, or any baptized by *John*, or his Disciples, or any of Christs Disciples, were dipped, plunged, or drownd over head and ears, as this Article implyeth, and our Anabaptists now practise.

Again, the bare example of Christ and his Apostles without a precept doth not binde the Church; and precept there is none for dipping. It is certain, Christ and his Apostles celebrated the Communion after Supper, and in unleavened bread; and with such a gesture as was then in use among the Jewes: yet because there is no precept in the Gospel for these things, no Christian Church at this day precisely observeth those circumstances: and therefore *dicitur non esse*, that Christ and Saint *John*, on their Disciples, used dipping in baptisme; it will not follow that we ought to baptize in the like, and no other manner. Besides it ought to be noted, that in the baptizing, Christians had no Churches nor Fonts in them; and there being many hundreds,

hundreds, nay thousands, often to be baptized together: there was a kinde of necessity, that this Sacrament should be administered in Rivers, or such places where were store of waters, as there were in Eum near Salem, where John baptized. But now the Church hath better provided, there being Christian Oratories every where, and Founts in them, most convenient for this purpose; whereunto I shall need to adde here no more, having fully handled this point, both *διακονατικῶς*, and *κατασκευαστικῶς*, in the discussion of the first Article.

John 1. 23.

Fifthly, I except against the 41 Article, viz: "The persons designed by Christ to dispence this Ordinance, the Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church Officer or Person. If the eye be darknesse, how great is that darknesse? If there be confusion in order it self, how great must the confusion needs be? If all be Pastours, where are their flocks? if all be Teachers, where are their Scholars? a preaching Disciple, sounds as harshly as a Scholar-Master, or a Lecturing-hearer. It is true, we grant that all who have received gifts from God, ought to make use of them for the benefit of others; and if any abound in knowledge, he ought to communicate to them that lack, and freely give *Lumen de lumine*. Clouds when they are full, pour down, and the Spouts run, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their precious and soveraign oyles, and every learned Scribe in the Kingdome of God, bring out of his rich treasury new things and old. Notwithstanding this necessary duty of imploying our talent, whatsoever it be, to our Masters best advantage, none may take upon him the cure of soules without commission; nor divide the Word and dispence the Sacraments, without ordination, and imposition of hands: none may preach except he be sent, none may assume the honour of the Priesthood, except he be called as was Aaron: none may open and shut the kingdome of Heaven, except they have received the Keyes from Christ; neither a calling without gifts, nor gifts without a calling, makes a man of God: If any have a calling without gifts, their ministry is without fruit: If any gifts without a calling, their ministry is without power; the former have *ἐξουία*, but not *δυναμις*, the latter *δυναμις*, but not *ἐξουία*: not every one that hath a strong voice, is a lawfull cryer in a Court, but he that is appointed: neither is every one that can write a good hand, a Publick Notary; but he that is sworn; neither may every Mariner that is skilfull in Navigation, take upon him the office of a Pilot, but he that is chosen. But this error of the Anabaptists, whereby they overthrow all order in the Church, and confound Shepherds and Flocks, Masters and Scholars, Clergy and Laity, I have professedly impugned, and at large refelled, *Artic. 4.* Whither I refer the Reader for further satisfaction.

Matth. 13. 52.

Sixthly, I except against the 45 Article: "That such to whom God hath given gifts, being tryed in the Church, may and ought by the appointment of the congregation to prophesie.

When Munce, a seditious Anabaptist, first set abroad their doctrine at Mulchum, and took upon him to reform many things in Church and State; * Luther advised the Senate to demand of him what calling he had to do such things he did; and if he should avouch God for the author of his calling, then they should require of him to prove that his calling from God, by some evident signe; for that whensoever it

* Sleid. Con. 1. 5. Lutherus Mulchusium Lictas dat, gravior moner, ne recipiat Munce.

rum hominem sediciosum, recte factorem Senatuum si roget ex ipso quis docendi munus ipsi commiserit, si Deum nominet auctorem, tum jubat hanc suam vocationem aliquo evidenti signo comprobare; quod si representare non possit, ut tum repudiatur; hoc enim esse Deo proprium atq. familiare, quies formulam consuetam & rationem ordinariam velis imitari, ut tum voluntatem suam aliquo signo declares.

S 2

pleaseth

pleaseth God to change the ordinary course, and to call any man to any office extraordinary, he declares that his good will and pleasure by some evident signe. If the calling of the Anabaptistick Teachers be ordinary, let them demonstrate it by Scripture; if extraordinary, let them prove it by miracle. For the prophesie they spake of, let them distinctly declare, what kind of prophesying they mean, and whom they esteem Prophets: for prophesying is taken in a double sense in holy Scripture; sometimes according to the propriety of the Greek derivation, for the prediction of things future: sometimes in a larger sense, for revealing the mysteries of God, and expounding his Oracles, either concerning things past, present, or to come: and this two manner of wayes, either with study and upon premeditation, with the help of Arts and Tongues, and by consulting the best Commentaries both ancient and later; or without any study and premeditation, by immediate revelation or inspiration, Prophesie in the first sense, is an extraordinary calling; in the last, an extraordinary gift; in the middle acception, an ordinary ministeriall duty. And if that custome which *Arch-bishop Grindall* would have introduced into the Church, in the dayes of *Queen Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practice in *England*, and a certain number of Learned and able Pastours, met at some set times, and having before notice of the Texts to be handled, should every one in their order deliver their severall interpretations, observations, and applications thereof, (which they call Prophecyng) we should exceedingly approve of it; and questionlesse, thereby the Ministers would very much improve their Talents of knowledge. But for rude and illiterate Mechanicks, without calling, without knowledge of Arts or Tongues, upon a Scripture read in the congregation, to give their sudden judgements, and interpretations thereof, as is the manner of the Anabaptists; we hold it an intolerable presumption in them, and unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred years agoe have failed in the Church. If they could now do as the Primitive *Corinthians* could, not onely pray by the Spirit, but sing by the Spirit: if upon the first proposall of an obscure and intricate passage of the old Prophets, or Apocalypse, they can give upon the sudden a clear & rational interpretation, and deliver this in what language soever; if they can discover the secrets of the hearts of unbelievers in such sort, that they falling downe on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles dayes, serve them for precedents in this kinde; but those irradiations of the Spirit, together with the glisning of the fiery tongues, have not been seen in any Christian Church these many Ages: if they come as short of the prime converts to the Christian Religion in extraordinary gifts, as in time: if they are so far from speaking with strange tongues, that they cannot speak correctly, and coherently in one: if they are so wide of the sense of the place they expound, that their Paraphrases are often without sense: if they utter old broken Notes taken from none of the best Sermons, for new revelations: if they furnish up ancient heresies, that have layn long in the dark, for Christian armour of Light: if in their interpretations, they not only contradict the Scriptures, but themselves; and in stead of a musickall consent, we hear nothing but vain janglings: if their prophecyings for the time past have been no better, and none can prophesie, or promise better of them for the time to come, though they pretend never so much to the Spirit, and boast of visions and revelations; though some of them have a glib tongue, and thereby slide into the approbation of the vulgar sort;

though

though in their contemplations they fore up so high, that they lose themselves and their hearers; though they draw their *thin wiew* to a great *length*; though notwithstanding they are often *gravelled* and *interfere*, yet they out-run the Hour-glasse, and tire all their auditors before themselves are out of breath; they shall give us leave to esteem them no *Prophets*, but *Enthusiasts*: no *inspired* men, but *distracted*: no *Seers*, but *dreamers*: no *Expositors*, but *Imposers*: no *Commentators*, but *commenters*; nay rather *commentisers*: no *workmen*, but *Botchers*: no *Carbuncles*, but *Glow-worms*: no *fixed-stars*, but *wanderers*: no *lights*, but *ignes fatuos*; exhalations incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into ditches and quagmires, and many of them into rivers over head and eares. *Hermannus Leomelius* in his apologic for the Regulars against the usurped authority of the Bishop of *Chalcedon*, reporteth, that *when the Frogs make a hideous noise in any lake or ditch, about the house, if a candle or bright burning Lampe be set upon the bank, they become suddenly silent*, and are presently *hushed*: the frogs which about the lakes and ditches near the City, and Suburbs, have made such a hideous noise in the dark, that they have much disquieted Christs spouse, and interrupted her *sweet repose*, are the late *fy* of Anabaptists. But now, sith I have set up a *light upon the banks*, and clearly discovered both them, and their errours: I hope we shall see no more of their *Frog-galliards*, nor hear of their *hush croaking* and *soaxation*, either in the Pulpit or the Press.

*Ferunt vanas
lampade supra
locum in quo in-
mulinantur ap-
pensa, illius ful-
gore ruperunt
contiescere.
Aristoph.
Βαρρακουκχλη
Cran in iis muf
noct.*

**Remarkable Histories of the ANABAPTISTS,
With Observations thereupon.
Together with an Application to these Times.**

THe French, after the first course of solid dishes, entertaine their guests with *Kick-shoes*, and we with fruit.

Quelque chose,

In the former part of this Treatise (curteous Reader) as well in the propounding our Arguments for the Orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *solid and substantiall dishes*, to strengthen thee in the true doctrine of the Reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kick-shoes*, and variety of *strange fruits*: which, though peradventure they will not much nourish thy faith, yet, eaten *with a grain of salt*, will some way irritate thy appetite, and help thy digestion and concoction.

OBSERVATION I.

That the Anabaptists are an illiterate and sordid Set.

As *Macarius*, who had the care and oversight of erecting that magnificent structure at *Jerusalem*, built by *Helena* the Mother of *Constantine* the Great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theoderet* * testifieth, a blessed man was he; so on the contrary, many Arch-hereticks, and *Bomfemus of the Church and State*, have been happily unlucky in their names; their Godfathers at the Font proving Prophets, and the names they gave them, being prelages of their qualities and fortunes, and characters of their persons. *Haymo* noteth out of *Irenaeus*, that *Ebion*, the Father of the *Ebionites*, * signifieth in Hebrew *poor and silly*;

a Theod. hist. l. i.
cap. 18.
σπουδαίον *;
δεν * αὐτὸν ὁ Μα-
κάριος *.
b Hay. compend;
Eccles. Hist.
* Vide supra ep;
ad lxx.

Aug. de heres. ad
quod-vult Dium.

* Ep. ad lect.
a Capite arido &
maciesio ac si effu
lignem.
b Interf. præf.
Bulleng. li. 6. adv.
Anabapt.
Festus hæc non tan-
tum Germaniam,
sed & Italiam, &
Galliam jamdudum
pervagata est, &
numquam renas-
centis apud Aug-
los Ecclesie Chris-
ti plurimum nego-
in dedit.
c Lipsi. de Con-
stant. Ratiore.
Etsi est lumine spi-
ritus directus.
d Dan. 12.
e Kings 13.33.

e History of the
Anabaptists.
f Sleid. Com. l. 10
Idem Prophetia
mandabat, ne ulli
duces librum
haberent aut sibi
servarent præter
sanctam Bibliam; reli-
quos omnes in pub-
licum referri jussit,
& aboleri hoc se
mandatum divi-
nitus accepisse di-
cebat: itaque mag-
no numero libri
deportati, flammam
fecerunt omnes ab-
sumpti.

Silly; & a silly poor man (God woe) was he. *Moses*, the Father of the *Masichites*, derives his name in Greek from *μαίωμαι*, *insania*, or *à μαρία*, *insanie*, madness; & verily a *frantick Heretick* was he. *Aërius*, the Father of the *Aërians*, carrieth wind in his name, & a *light giddy-brained fellow* was he, *blown into his heresie* with the wind of ambi-
on: as *S. Augustine* declareth in his bed-roll of heresies. What should I descend to *Mal-
donate*, whose very name speaketh the abuse of his gifts (*Maldonatus quasi male dona-
tus*) and to *Ignatius* the Founder of his Sect *Ignatius Loyola*, who as he hath *Ignem*,
fire, in his name, so he and his Disciples have proved the greatest *Incidivaries* in the
Christian world? I will trouble thee but with one instance more, and that is the
Father of the Anabaptists of our age; who as I shewed thee * before out of *Bul-
linger* and *Melancthon*, was *Nicholas Stock*, a man every way answerable to his
name, for a very *Block-head* was he. *Robertus Gallus* had a vision, wherein he saw
the Pope saying Masse with a *lean* * *meagre*, and a *drie head*, like as if it had been made
of wood. Such of all the world was this *Stock*, the head of the Anabaptists; and from
this block when he was hewen down in *Germany*, some *b* chips flew into *England*.
Although the eye of the minde of man since the Fall, is like to the eye of an *Owle*,
that cannot endure the bright beams of the Sun of righteousness: and howsoever
God in the first planting of the Gospel made use of illiterate men, such as were *Tent-
makers* and *Fisher-men*; to the end that all might know, that *He that planteth and
he that watereth is nothing, but all is Gods*, who giveth the increase: yet when the
eye of mans understanding is anointed with the eye-salve of the *c* Spirit, the clearer
and sharper the eye is, the better it discerns both spirituall and naturall objects: and
since the extraordinary gifts of the Spirit have failed in the Church, the learnedest men
whose knowledge God sanctified to that use, have proved the worthiest instruments
of his glory, in proclaiming the doctrine of *saving Grace*; and *d* turning many unto
righteousnesse, who shall shine as *Stars* in the skie for evermore. And as it remains a
blot upon *Jeroboam* and his house, never to be wiped out, that hee made of the
lowest of the people *Priests* of the high places: so it is not one of the least brands of
the *Romane* Antichrist, that he filled the Church with a number of ignorant *Masse-
Priests*, *Monkes* and *Friers*; who, *blinde guides as they were, of the blinder people, sell
together with them into the ditch* of superstition, heresie, and sensuality. And thinke
we the blindest men are the fittest to draw them out of it? This is the Anabaptists
judgement; who as the *Romanists* teach ignorance to be the mother of devotion, so
these to be the mother of Propheticall revelation, or interpretation. For *John Tu-
scoverer*, * a Gold-smith of *Warendorp*, pretending himselfe to be a Prophet sent
from God, commanded the Senate in *Munster* to remove all their Magistrates, and
put down all their Preachers, as well Evangelicks, as Papists; and to place in their
room twelve simple illiterate men to expound the Word of God to the people, with-
out any help of Arts or Tongues, by meer Enthusiasmes, or suddain inspirations
and ejaculations. Another of their Prophets, *John f* *Matthias*, commanded that
none should keep any book in his house but the Bible; whereupon all the books
that were found in any Library, Study, or House, save Bibles, were brought into the
Market place, and a bone-fire made of them. But better all these obstinate Sectaries
were burnt at a stake, then such a bone-fire made in this Kingdome: after which
would follow the ruine of all Schools and Universities, and more then *Egyptian* dark-
nesse through the wide Kingdome. Since the extraordinary gifts of Prophecy and
Languages have ceased in the Church, secular learning hath been as the *Day-star*
appearing in the Firmament of the Church before the *Sun*; and where no Day-
star

As going before, no Sun-rising after. As for rude Mechanics, and unlettered Artificers, to chuse them for our guides to the Celestiall *Canaan*, is all one, as if an Army, to march by night over narrow bridges, and by fearfull precipices, should by common consent, elect pur-blind men to leade the way; or a Fleet at sea after they have cut the line, and saile under an unknown *Climate* in a rough sea, and tempestuous weather, should among all the Mariners chuse the unskilfullest Pilots to steer their course. We read in the *Apocalyps* of a *Starre* called *wormewood*, bitter in the effects and influences; but a *Star* in the light thereof. Such have been the Authors, Devisers, &c. Broachers of other heresies; bitter indeed in their tenets, and distastefull in their manners; yet *Stars* for their light of learning: whereas these false teachers, cut as chips out of *Nicholas Stock*, resemble brands of hell fire, in which there is a *sultring heat*, but no light at all. Peruse, if thou please (Christian Reader) all the ancient heresies listed by *Epiphanius*, *Augustine*, *Philastrius*, *Alfonsus à Castro*, *Ambrosius de Ruscombus*, and others; and therein thou shalt finde the Ring-leaders great Clerks, and acute Sophisters. Whence is that true observation of *Tertullian*, *Philosophi hereticorum Patriarchæ*, *Philosophers have beene the great Grandfathers of Hereticks*; but of this base and contemptible Sect of the *Stoicks*, there was never yet heard any professor of eminent learning; neither is there like ever to be: for learning they hold rather a disparagement, then ornament; an extinguisher, then a kindler of their new light, and strange fire. In a grosse and foggy mist a clear light cannot long shine; for either the light wil pierce through the mist, or the mist will damp the light: so, if it should fall out that any great Scholar should be admitted into their communion, either their grosse errors would in time put out the light of his knowledge, or the clear light of his knowledge soon dispell the mist of their ignorance and palpable errors. Which need the lesse consultation; because they contradict themselves as much as the truth. For,

First, they condemn the baptism of children upon this ground, because they say they cannot be assured of the truth of their faith, and repentance; by which reason they should forbid or forbear the christening of men in riper years also, forasmuch as these teachers can bee no way assured of the sincerity of their scholars faith, and true purpose of amendment of life. For though they profess the one, and promise the other; yet they may doe it in hypocrisie, and for worldly ends. Or, if they will say, we ought to beleve their profession and promise for themselves, why then ought wee not as well to beleve their profession and promise for their children, when the fathers or Godfathers undertake for them at the Font?

Secondly, they preach the doctrine of mortification of the flesh, and crucifying the lusts thereof; and yet will all they maintain plurality of wives, and adulterous and incestuous copulations, under the title of spirituall marriages, with those of their own Sect.

Conjugium^b vocat, hoc praxi nomine culpam.

Thirdly, they allow of no set formes of prayer, or studied Sermons; because such as they conceive, who use them pray *not by the Spirit*: yet themselves in their Assemblies make use of set Hymnes and Palmes; which notwithstanding they make us beleve they sing *by the Spirit*, according to the example of the Apostle: *I will pray with the spirit, and will pray with understanding also; I will sing with the spirit, and will sing with understanding also.*

Fourthly, they cry up the doctrine of the *Crosse*, and boast much of their suffering for righteousnes sake: yet where they get any strength, and can make head, they

g Apoc. 8. 11.

Gast. l. de Anabapt. error. p. 75. De eruditione quid sperandum, ubi inscitia, & ut ipsi loquuntur, simplicitas docentium summa eruditio est?

Contradictions in the doctrine and practices of the Anabaptists.

b Virg. Æneid. 4.

1 Cor. 14. 15.

they resist the powers ordained of God, and make war against their lawfull superiours, as we may see in *Sleiden, Gastius, and Guy-de-Bres.*

Firstly, they inveigh against covetousnesse, and to extirpate that root of all evil, teach men to renounce all propriety in their goods, and to have all things in common: Yet they rob Monasteries, plunder towns and villages, rife houses, and turne the wicked, as they tearm them, out of their possessions, and hold them themselves. And when they are upbraided with this rapine, they alledge that text for themselves, *The meeke shall possesse the earth*, presuming themselves to be those meek ones, though we shall prove them hereafter to be a most cruell and bloody sect.

Mat. 5.5.

Sixily, they teach that the office of a Civill Magistrate cannot consist with Christian perfection, yet they themselves in *Munster* and elsewhere had a *Consul*, and *Senatours*, and a *Head-man* of their own, yea, and a King also, *John Leiden* the Tayler, who *stitched up a Kingdome* in one year, and *ravelled it out* the next.

Seventhy, they strip themselves starke-naked, not onely when they flocke in great multitudes, men and women, together, to their *Jordans* to be dipt; but also upon other occasions, when the season permits: and when they are questioned for it, they shelter this their shamelesse act, with the Proverb, *Veritas nuda est*, the truth is naked, and desires no vaile, masque, or guise: which reason, if it were good, would hinder them from holding private Conventicles as they doe: and, when there is proccesse out against them, running into corners to hide themselves: for, as the Proverb is, *Veritas nuda est*, truth is naked: which warranteth them, as they conceive, to throw off their clothes: so also there is a like Proverb, *Veritas non querit angulos*, Truth seeks no corners, nor innocency starting holes, yet they doe.

Lastly, in their Confession printed this year, they finde themselves agrieved with the name of Anabaptist, saying, *they are falsely so called*: yet it is well knowne they all of them either re-baptize or are re-baptized, and consequently are properly *αναβαπτισται*: actively or passively. But, as *Corvinus* in his elder age so quite lost his memory, that he forgot his own name: so these are so ignorant, that they know not their own proper name. If these disclaime second baptism, they are none of the sect: if they practice it, how can they truly say that they are falsely called Anabaptists? if Anabaptists be their nick-name, what is their right name, whereby they may be distinguished from other Christians, Catholike or Hereticks? They have hitherto been known in generall by no other names then of Anabaptists or Catapaptists; and never a barrell better bearing. An Anabaptist deprives children of baptism, and a Catapaptist depraves baptism. A Catapaptist may sometimes be no Anabaptist, such as was *Leo Copronymus*, who defiled the Font at his baptism, yet was he not christened again: but every Anabaptist is necessarily a Catapaptist, for the reiteration of that Sacrament is an abuse and pollution thereof.

OBSERVAT. II.

That the Anabaptists are a lying and blasphemous sect, falsely pretending to divine Visions and Revelations.

All devisers of new Religions and spirituall impostures, ascribe their new doctrine and worship to some divine authour, either God himselfe, or some Angel sent from him: and this they doe, not so much to amuse the vulgar, as to secure their retters from the hazard of disputes, and exempt their persons and actions from the test of examination. Hee that speaketh from the earth, and bears himselfe upon humane

humane authority and reason, can gain no more upon his hearers, then the point of his sword, or dint of his arguments can enforce their assent thereunto: but hee that speaketh as from heaven, captivateth our reason, and easily perswades us to resign our eyes to him, *who dwelleth in a light that none can approach unto*. In humane debates and consultations we are not to regard so much *quis* as *quid*, who is he that speaketh, as what it is that is spoken: but contrariwise, in celestiall mysteries, and disputes about Religion, we are not so much to respect *quid* as *quis*, what is that which our beleefe must embrace, as who he is that commands our assent: if it be he who endued us with reason, all reason there is that our reason should vaile bonnet to him: whence is that golden Aphorisme of Saint Gregory, *Quia in factis Dei rationem non invenit, in infirmitate sua rationem invenit, cur rationem non inveniat*; He who enquires into celestiall mysteries, and is at a fault in his search, and can finde no reason why such things should be so, findes a sufficient reason in his own infirmity, why he cannot dive into the reason thereof. His meaning is, the plummet of mans wit is too light, and the line of his discourse too short, to sound the bottome of these depths. For this cause it is that the broachers of new and absurd tenets, or rites in Religion, which naturall reason abhors, to prevent all reasonings about them, pretend to divine Revelations for them. *Minos* feigned that hee consulted with *Jupiter* in a deep vault, and from him received his law: *Numa*, that he had private conference with the goddess *Egeria*, and from her received his Rituals; *Mahomet*, that he discoursed with the Angel *Gabriel*, whose dictates are registered in the *Alchoran*: the *Helcesaites*, that they had a book sent down from heaven, in which all Divine mysteries were revealed, which whosoever heard read, should presently receive remission of sins. In like manner, *Stock*, *Muncer*, *Melchior*, *Georgius*, *Tuscoverer*, and others, by whose hands the envious man in these latter days sowed the tares of Anabaptisme, have deluded the people with pretended inspirations, visions, dreams and revelations.

1 Tim. 6. 16.

Valerius Maximus l. i. c. 2.
Minos Cretensium rex, in quodam prædictum specus secedere solebat, & in ea mortuus tanquam à Jove, à quo se ortum ferebat, traditus sibi leges prærogabat. Ibid.
Numa Pompili.

115, ut P. R. sacris obligaret, volebat videri sibi cum Dea Egeria congressus esse nocturnos, ejusque monitu accepta Divæ immortalibus sacra institueret. Bulling. adv. Anabapt. l. i. c. 2. Helcesaitæ gloriabantur librum ipsi cælestis demissum esse, quo mysteria resque divine continerentur; quæ quisquis recitari audisset, cum peccatorum veniam consequi.

Nicholas Stock gave it out, that God spake to him by an Angel, and revealed to him his will in dreams, promising him the place of the Angel Gabriel.

Gur-de-Bref. l. i. cont. Anabap. Ils songeoient des

songes, & disoient que par visions ils parloient familièrement avec Dieu, & preschoient tels songes pur véritables, & comme Oracles divins à leurs disciples.

Next to this Nicholas Stock, Thomas Muncer was most famous in the Anabaptists Chronicle, who, when the people that were discontented with their Magistrates, and encouraged by their heretical teachers to rebell in Franconia, drew themselves into the body of an army: This Muncer marched not in the place (assigned for false Prophets) in the *tail*, but in the *head*, and there made an oration to the souldiers: "Advance, brave spirits, ride on with your honour, and your right hand shall

Sleid. Com. l. 5. Certissime vobis confirmo, Deum nobis assuturum, nostramque fore victoriam: Nam ipse coram mibi promissus ipse, & qui saltem

re non potest aut mentiri, jussit, ut ad hunc modum rem aggrediar multato Magistratu: ne vos periteresciant machina bellicæ; pilos enim omnes quos illi tormenis in nos efficiunt, veste mea sum excepturus: Aspicite signum & testimonium illius in nos perpetuæ benevolentie: tollite oculos & arcum caelestem mibi cernite, cum enim in vexillo nostro sis idem depositus armis, clarè significat Deus hoc simulacrum se nobis assuturum in prælio.

T

reach

“teach you terrible things: for God hath revealed to me, that the day shall bee yours: he promised me, he who cannot lie nor deceive, assured me, that he will fight for you: let not the Princes artillery terrifie you, for this robe of mine shall receive, and dead all the bullets shot at you: look up to the skye, see you not there a raine-bow in the clouds, the colours whereof we bear in our Streamers and Ancients, and can ye doubt of victory, sith God, as you see, himselfe is our Standard-bearer, and the heavens *weare our colours*? A new topick, and a true kinde of preaching, according to *Anibony à Consiglien* his method, *Per colores rhetoricos*.

But the event answered not expectation: the bow in the clouds did them no service at all in their war, neither did their prophet *Munser* his robe serve as a target of steel to repell, and dead all the bullets shot against them; but as soon as ever this army of the Boores, and that other of the Princes were engaged, the people were miserably slaughtered with *Veni Creator Spiritus* in their mouths, expecting that God should fight for them from heaven, according to *Munsters* promise. Of *Georgius* and *Melchior Hofman*, see before *Seff. 1.*

After *Munser* and his chiefe associates, and *Phifer*, who deluded the people as much with dreams, as *Munser* with visions, had acted their parts, *John Becold*, commonly known by the name of *John of Leiden*, and *John Tuscovover* came upon the stage, and they so well acquitted themselves in the persons they took upon them, that the one gained the reputation of a Prophet, the other the tide, and (for a time) the power of a King: First, *John of Leiden*, in a fanaticall fury (pretending a prophetical spirit) puts off his clothes, and runs naked through the City of *Munster*, crying, *The King of Sion is come, the King of Sion is come*: Then returning home, falls into a dead sleep, dreams for three days together, and, as soon as he awaked, feigns himselfe speechlesse, and by signes demands paper and ink, and sets down twelven men, most of them mean tradesmen, to be governours of the City of *Munster*; whereto he addes certain conclusions, that a man was not tyed to one wife, but that he might marry as many as he pleased, and such other hereticall positions. Not long after this dumbe Prophet gaining his speech told the people, that the spirit of prophecy was gone from him, and now rested in one *John Tuscovover*, a

* Goldsmith: this new Prophet, having called an assembly, declared before them, that it was the will of the heavenly Father, that *John Leiden* should be King of the whole world. As, saith he, God set *Saul* to be King in *Israel*, and after him *David* taken from the sheep-fold; so hath he appointed *John Becold* his Prophet to be King in *Sion*. *Suetonius* writeth, that after *Caligula* made himselfe a God, hee ordained his great horse after the Heathen rite to be a Priest, *Dignus profecto*, saith *Bencius*, *tali Deo Sacerdos, & tali Sacerdote Deus*; like God, like Priest: In like manner we may say here most truly, Like Prophet, like King; a Smith-forge prophet, and a *Taylor-shop-board* King; *John Leiden* consecrates *Tuscovover* a Prophet, *Tuscovover* crowns him a King. And, as *John Leiden* acted dumbe *Zachary*, so, *Gustius* reports of a woman who tooke upon her to act the part of *Judith* about the middle of the siege of *Munster*: This Prophetesse made the people believe, that God had put into her the spirit of *Judith*, and that shee would goe out of the City, and never return, till she had brought back the Bishops head; having cut it off, as *Judith* did the head of *Holofernes*: she was not so mad, but divers of the Citizens were so foolish, for they put her in gorgeous apparell, and drest her like *Judith*; and she premeditated a speech like to hers: but she could not keepe her own counsell: For, before she came into the presence of the Bishop, her intent.

* *Oritur Propheta novus aurifex, & convocata multitudinem, commemorat Patria celestis hoc esse mandatum, ut imperium totius orbis terrarum Johannes Leidensis obtineat.*
Suet. in Calig. Bencius orat. 3.

Lib. 1. de Exord. Anabap. p. 52. Adde, fultitio quoddam & temeraria exemplum: simul quoddam obsequium tempore adveniens, quod Epistopo fulturum polliceretur quod Judith habebat, &c.

cent was discovered; and instead of cutting off the Bishops head, she lost her own. I shall trouble thee, Christian Reader, but with one instance more. As Eddulph writeth in his Travels, that the *Darvises* (which are accounted Prophets among the Turks) run round so long till they fall down, as it were, in a trance; and after they have lien in a seeming dead sleep for the space of an houre or more, rising up, they deliver their dreams for divine Oracles: so at *Abbarella*, a certain sort of Anabaptists fell down on the sudden, as if they swooned; holding their breath so long as they could possibly, till they swelled, and looked black in the face: insomuch that the standers by were affrighted at the sight: in the end, after they were out of their extatic, and come to themselves, they told the people what God spake to them in their Rapture: namely, that *Zwinglius* erred in his doctrine of Baptisme, that the christening of children was unlawfull, and that before two years came to an end, the day of judgement should be; and truly the former revelations were as true as the latter: it is now full an hundred years since *Gastio* his Book was printed at *Basil* (namely, in the year 1544.) And he relateth this Prophecy of theirs, as much more ancient then his book: so farre were these Epileptick Prophets out in their reckoning.

Gastius l. i. p. 12.
Abbarella hoc nuntur prestigio; deficit se aliquis aliquo Cataphista, perinde ac si Epilepticus esset: spiritum quam diuissime potest retinet, ac se in extasi esse simulat, horrendam præbere speciem ament qui videtur, &c.

OBSERVAT. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foule and impure soul, is there any clear reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences, but pure minds and chaste bodies: on the contrary, the Devil is teamed in the Gospel *πνεῦμα ἀκαθάρτον*, the *unclean spirit*, who as he once besought our Saviour to give him leave to enter into the herd of swine: so wheresoever hee now enters, and whatsoever foule or body he possesseth, he maketh it a *nasty Sty*. As the true Religion, whereof God is the Authour, is *undefiled before God*; so all false worship of God, devised by Satan and his instruments, is both defiled it selfe with Idolatry or superstition, and defileth also the souls and consciences of all that practise it. Hence it is that the Professours thereof are teamed by Saint *Iude*, *spots and blots*; dark spots in regard of the errors of their understanding, and foule blots in regard of the impurity of their lives and conversation. Such were the false Prophets whom Saint *Peter* sets out in their colours, « having eyes full of adultery, and that « cannot cease from sin; who allure through the lusts of the flesh, through much « wantonnesse, those who for a while escaped from them; who live in error, to « whom it is happened according to the proverbe: the dogge is turned to his « own vomit again, and the sow that was washed, to her wallowing in the mire.

Such were those ungodly men, Saint *Iude* sets a marke upon, *that turned the grace of our God into lasciviousnesse, vers. 4. gave themselves over unto fornication, and going after strange flesh, vers. 7. filthy dreamers, defiling the flesh, despising dominions, and speaking evil of dignities, vers. 8.* Such were the *Nicolaitanes*, and the Disciples of *Iezabell* branded by the Spirit, *Apoc. 2. 6. 20. who defiled the marriage bed, and seduced the servants of God to commit fornication, and to eat things sacrificed unto Idols.* Such were most of the ancient Arch-hereticks, who as themselves were caught, so they caught others, *est d voluptatis*, with a *fleshy bait*: their Miniions are upon record, * *Simon Magus* had his *Helena*, *Apelles* his *Philumena*, *Mon-*

Mat. 10. 1.
Mark 1. 27. & c. 3.
11. c. 6. 7.
Mat. 8. 31.
James 1. ult.

2 Pet. 2. 14.

Jeron. ad Cres.
Simon Magus
heresim condidit
Helenæ meretricis
adjuvans auxilio, &c.

Cap. 17. 19.

See *Taxa Camera Apostolicae.*

Pontan. in Catal. Seiden. Com. 1. 10.

Dogmata proponit Concionatoribus, viz. virum non esse devinctum uni conjugio, &c.

Gastius 1. 1. de Anabapt. Exord. p. 25.

Non est adulterium apud nos, cum enim unum eundemque spiritum habeamus, nihil potest apud nos fieri, quod peccatum sit: ut enim unum habemus spiritum, ita unum corpus sumus.

Gastius de Exord. Anab. 1. 1.

*Sancto-Galli publice animadversum est in puellas duas, quae donec ad Cataplasias descenderent, inculpate pudicitiae fuerant, sed simul atque corpus in Cataplasium immerse-
rant, naufragium passae sunt virginis.*

Hist. Anabapt. cap. 3.

See the printed Relation, two years since published.

zenus his *Maximilla*, *Donatus* his *Lucilia*, *Elpidius* his *Agape*, *Priscillian* his *Galla*, and others their Mistresses. Not to tell you of *Sergius* the Pope his *Mavoria*, *Gregorie* the seventh his *Maidus*, *Alexander* the sixth his *Lucretia*, *Leo* the tenth his *Magdalena*, and *Paul* the third his *Constantia*: in which consideration I persuade my selfe, that the degenerating See of *Rome* is teamed in the *Apocalypse*, the great whore; not onely because she commits spirituall fornication in her idolatrous worship of Saints, Images, and Reliques: but because she permits corporall tolerating Stewes, and setting an easie rate upon all the impure vents of luxury, naturall and unnaturall. And though the Familists, Libertines, and Anabaptists, stand in opposition to Papists; yet the great fowler of soules catcheth them all with the same foule bird-lime of impure lusts. Of the Libertines, and Familists, I need not speak; they have discovered their filthinesse in the face of the Sun: and for the Anabaptists, all their often washing will neither cleanse their conscience from the guilt, nor their reputation from the stain of carnall impurity: For though they tolerate not Stewes as the Pope doth, yet they allow of plurality of wives, and most unclean practices under the name of spirituall mariages; nay, some of them have not blushed to affirm, that none of their Sect can commit adultery: because *adulterium*, according to the Etymology, *ad alterum*, is folly committed with another mans wife, and defiling anothers body: but all that are of their society are so knit one to the other, that they are al one body, as well as one spirit. They had no sooner intill'd this doctrine into the weaker Sex, but two maids: t. *Sanctogall*, immediately after their second baptism, made ship-wrack of their virginity; & a third, dashing at the same rock, & being called in question by the Magistracy for her incontineney, professed, that she out of her pure conscience did it; that is, play'd the Whore: For the Ring-leaders of our Sect told me, said she, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimony; & propterea fui ad omnia obedientissima omnibus, qui spiritualis matrimonii debita postulabant. *John* of *Leiden* their King and Prophet himselfe, though he pretended to never so much holinesse, yet was observed by a soldier in the night to steal from his wives bed, and to truckle with the maid; which to colour, he made her his wife: and to justifie the marriage, he fell into that Prophetical sleep I spake of before, and after he had dreamed three days and three nights together, proclaimed his dream for a divine Oracle, that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should be served first; and some with a forme of spirituall contract, some without it, so blasted the fairest flowers in all *Munster*, that there was not a maid of fourteen yeers of age, that was not vitiated.

Of the like stain, though not altogether of the same strain, were the two false Prophets discovered in *London*, 1642. *Richard Farnham*, and *John Bull*: Whereof one of them, *Richard Farnham*, the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of *Hosea*, took to himselfe a wife of fornications, a Sea-faring mans wife; who returning home, laid her in *Newgate*, where she was arraigned and condemned for having two husbands: yet through mercy obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands and the Readers eyes therewith.

OBSERVAT. IV.

That the Anabaptists are a cruell and bloody Set.

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of *Tiberius* the Emperour, answered, I see in him *πῖλον ἀμαρτῆς πορφυρίης*, dirt mingled with blood: Thereby intimating, that he would prove a most lewd, lascivious, and cruell Emperour; the dirt in his complexion representing filthinesse, and the blood, Cruelty. Such is the temper of the Anabaptists, filthy and impure, as I have shewed before; and, which is far worse, cruell and bloody.

Sueton. in vit. Tiberii. Lurum sanguine temporatum.

As it is the peculiar Attribute of God to be the Saviour, and Preserver of Mankind: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, The Destroyer. He was a murderer from the beginning, as our Saviour teacheth us: seducing our first Parents; and by his suggestion bringing in sin, and, by sin, death upon them, and all their posterity. He was accessory to the first murder that ever was committed, by *Cain*, upon the body of his brother *Abel*.

Job 7. 20. Apoc. 9. 11. John 8. 44.

Fraterno primum maduerunt sanguine terræ;

and since he hath been the ruine and destruction of many millions of men:

First, under colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him: In some places their Parents, as amongst the *Triballi*; in others their children, as in the valley of *Hinnon*: among the Indians, their Kings and Priests; and in other Countries, either the best of men, or the nearest of blood.

Secondly, by imbroiling single men in duels, Families in frays and riots, Kingdomes in wars, both forain, and domesticall.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodox Faith: In the first Ages of the Church, by Heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the later, by the Antichrist of Rome, and his Adherents. As for the Heresie of the Anabaptists, it is neither so ancient as some of the former; neither was it ever so far dispersed, neither had it power to doe so much mischief, and make such havock of the true Church: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise; and by a few instances, as it were, *ex fimbria de textu*, by the list and selvedge, you may judge how deeply the cloth is died in blood.

Eraf. Adag.

To passe by the horrible parricide committed in the field of the *Santo-Galli* by an Anabaptist upon his own brother, which *Cassius* relateth after this manner: The elder brother, by the instigation of the Devill, having his sword under his cloak, calls his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family, commands him there to kneel down before them, and suddenly whips out his sword, and cuts off his head, and throwes it at the feet of his parents:

* Lib. 1. p. 22. Immane parricidium: quod Germanus in germanum fratrem admisit, in Santo Gallensium agro, quis quomodo poterit memorare?

advocat frater fratrem, nihil tale cogitantem, in patris, matris, sororum, totiusque familie consensum, jubet ut in medio genua deponat; ut autem iste in genua sese dimisit, corripit frater eum quem in hoc attulerat, atque per fratris jugulata proximus adegit, capisque detondit, quod parentum pedibus advolutum pectora exanimas; reliquo corporis trunco magna cunctis vis emanat; conciderunt atque amentia emoriuntur quotquot adsunt.

whereat they were so affrighted, that they died mad: the murderer himselfe defending the fact, and saying, *Voluntas Dei impleta est.*

At the first rising of the Anabaptists in *Suevia* and *Franconia*, to the number of forty thousand, they killed all the Nobles and Gentry that made any head to stop their popular fury. And no marvell the peoples fingers were dipt in blood, when their King and Prophets whole hands and armes were imbrued in it. *Tho. Muncker* their Prophet, Senatour, and Generall (for he was all these) in the first Speech he made in the head of his army by *Frankhus*, (above mentioned) told the people, "That it was Gods promise, that the righteous should wash their feet in the "bloud of the wicked; and therefore he exhorted them to fall pell-mell upon all "the Princes, and Magistrates, and Landlords, as tyrants and theeves, that sucked the bloud of the people, and lived in luxury and wantonnesse; and to kill "every mothers son of their enemies, and offer them up, was an acceptable sacrifice to God.

Another Prophet of theirs, *John Matthias* by name, who bore great sway with the people, when a Black-smith pinched him with a disgracefull scoffe, calling him *cacatum Prophetam*, he procured him to be condemned to death, and himself would needs be the executioner, wounding him first with a halbert, and the wound proving not mortall, he after shot him through with a pistoll: then shedding a few Crocodile tears, and seeming to take compassion on him, he pardoneth him for his rash speech, saying, that God was reconciled to him, and that he had a revelation from heaven, that the man should not die of his wounds: yet he proved, as in other things, so in that, a false Prophet, the man dying a few dayes after. A man would think that their Taylor, King *John of Leyden*, should rather use the needle, then the rapier or sword; yet, when soon after his Coronation he made a great feast, bidding at least 4000. men and women, between the first and second course, he accuseth a man of high treason, and cuts off his head with his own hand, and returns merry to supper, and after supper, with the same bloody hand takes upon him to administer the blessed Sacrament of the body and bloud of our Saviour: and not long after, when there was a great famine in the City of *Munster*, and yet the King and his Courtiers abated nothing of their variety of full dithes, and one of his fifteene wives (for so many he had) somewhat more conscientious then the rest, said, that shee thought God was not well pleased with their feasting and rioting in the palace, when the people pined for hunger in their houses, and many died famished in the streets; the King, being told of it, brought her to the market-place, with other of his wives, and making her kneel down, there cut off her head, and commanded his other wives to sing and give praises for it to the heavenly Father. It will be here said, that our Anabaptists in *England*, were never arraigned or condemned for any such crimes, and that they seem to be a silly and harmlesse people: yet let us take heed how we suffer the egges of the Cockatrice to remaine amongst us; for when they be hatched, there will break out of them most venomous serpents. The Lion, when he is very young, is rather gamefome then ravenous, or cruell; but when he growes big, and knowes his own strength, being hunger-bit, he runs roaring abroad, seeking whom he may devour.

History of the Anabaptists, c. 3.

OBSERVAT.

OBSERVAT. V.

That the Anabaptists are a prophane and sacrilegious Sect.

As morall vertue is placed in the middle between two extreames; the one in the excelsse, the other in the defect: for example, liberality is in the middle, betwixt prodigality in the excelsse, and covetousnesse in the defect: magnanimity in the middle, between ambition or haughtinesse in the excelsse, and pusillanimity or baseness in the defect: fortitude or true valour in the middle, between temerity or fool-hardinesse in the excelsse, and cowardize in the defect: so also true Religion hath her proper seat in the middle, between superstition in the excelsse, and prophanenesse in the defect: and of the two extreames, prophanenesse is the worse, because it is neer neighbour to Atheisme, which plucks up all Religion by the root, out of the heart. *Religio* is so called *à religando*, because it bindeth the soule to God with the girdle of verity: this golden belt of verity, superstition tyes too hard and strait, prophanenesse too wide and loose. A superstitious man feareth God in such sort as he ought not, a prophane person feareth him not as he ought: the superstitious attribute that worship to God which he requireth not, the prophane yeeld him not that worship he requireth: superstition *attireth* Religion over gorgeously, prophanenesse strips her of her necessary *dress* of decent rites and ceremonies: in a word, superstition offers to God what he claimes not for his own; prophanenesse sacrilegiously robs him of that which is his own in a particular maner. In detestation of which ungodly disposition in men, both Greeks and Latines have a proverbiall spell, *ἐκαστὸς ἐς ἑαυτὸν, procul este profani*; and, *Odi profanum vulgus & arceo*, saith the Poet, Away with prophane persons, joyn not hands with those who finger holy things: If it be burglary to break into mens houses, and rife them, what is it to rife Churches? If it be felony to rob men, what is it to rob God? The Anabaptists here, with a heart of adamant, and brow of brasse, will be ready to answer, that, like distracted men, we rave at we know not whom, we cry down such a sin as hath no existence: that the word *sacredge* or *holy theft*, is a meer *scare-crow* or *bug-beare* to fright fools. For those things that are truly holy are laid up in the soule, as the graces of the Spirit, which cannot be *plundered*: as for outward things there is no holinesse in them; neither in Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in Vessels or Vestments, nor in Glebes or Centries. What, then, prophane *Esau*, are there no Sabbaths now to be hallowed? No Sanctuaries to bee revered? no Sacraments to be administred? no sacred Oblation to be made? no duties to be paid to God, and those who attend on his service? didst thou never hear of a distinction of a two-fold holinesse, inherent and relative, or, as some rather phrase it, *subjectiva* and *objectiva*, a holinesse in the subject, and a holinesse in the object? inherent holinesse no intelligent man ever attributed to outward and inanimate things; for that holinesse is a fruit of faith, produced in the soule by the operation of the holy Spirit, *quæ nec eripi, nec surripi potest*; but for relative holinesse, no religious Christian ever denied it to these things. The ground of which relative holinesse is Gods peculiar interest in them, either by vertue of his own claim, and challenge to them, or by the free-will-offering, donation and dedication of them to him by godly persons. In which regard, some places are holy, as Temples hallowed to his Name: some dayes, as Feasts dedicated to his honour: some persons, as Priests and Levites under the Law, Presbyters and Deacons under the Gospel,

Gospel, men set apart for his service: some lands, profits, and emoluments, as glebes, tithes, first-fruits, oblations, and other obventions, assigned for the maintenance of the Ministry: some utensils, as Tables, Fonts, Pulpits, Chalice, Vestments, and the like, employed in the immediate service and worship of God; and to alienate unjustly, detain or purloin any of these things from any of those places, or persons, to whom the law of the Land, agreeable to Gods Law, hath appropriated or apportionated to them, is that we call Sacriledge; which the Heathen themselves, by the glimmering light of Nature, knew not onely to be a sin, but a hainous and capital crime: for this is one of the Lawes in the twelve Tables so much commended, *Sacrum sacræve commodatum qui rapit, parricida esto*: Let him that steals away any holy thing, or dedicated to a holy use, be punished as a parricide: that is, as such a one, who had murdered his father or mother: and what was such a persons doom by the Romane Law? *To be sewed in a sack, and cast alive into the sea*. Neither was the punishment lesse severe among the *Ethiopians*: for if any were convinced of that crime amongst them, there was a potion given him to drinke, made of divers kinds of poison, which they had no sooner taken off, but it wrought up upon their fancies, that they conceived themselves to be stung with all kinds of serpents; and, to rid themselves of the pain, they made away themselves. Here these prophane wretches will be apt to reply, What are the Heathen Laws to us? How prove you out of Gods Word, that Sacriledge is a sin? To forbear other testimonies, which might be largely insisted upon, Saint Paul not onely ranketh it among grievous sins, but sets it in a degree of impiety above Idolatry, *Thou which abhorrest Idols, dost thou commit sacriledge*? as if he should say, Thou that so much detestest Idolatry, that thou abhorrest the very name of an Idol, dost thou worse? namely, commit sacriledge? Sacriledge, without all doubt, is worse then Idolatry; for, he more wrogeth the Deity, who robbeth the true God of that which is his due, then he, who, through a mistake, exhibits honour to another in stead of him. And that this kinde of sacriledge we speak of, whereby Churches or Church-men are defrauded of their due, is no better nor worse then robbing God himselfe, the Prophet Malachi affirmeth, *Verbis non tantum disertis, sed & exertis*: will a man rob his gods? yet you have robbed mee; but you say, wherein have we robbed thee? In tithes and offerings: therefore are you cursed with a curse, for you have robbed me, even this whole Nation. Ye are cursed with a curse, what means this reduplication? Can a man be cursed without a curse? are the latter words redundant and superfluous? doe they *παράλυσιν*? No such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures: as where we reade, *Visitando, visitabo, in visitatione, I will visit thee*; that is, I will visit thee in a singular manner: and *Multipliendo, multiplicabo, in multiplying, I will multiply thee*; that is, I will exceedingly multiply thee: and *benedicendo, benedicam, in blessing, I will blesse thee*; that is, I will extraordinarily blesse thee: so here in the Prophet, ye shall be cursed with a curse, imports no lesse, then ye shall be cursed with a strange curse, a signall curse, such a curse as *he that beareth, his ears shall tingle, and his knees smite one the other*: Such a curse as was inflicted upon Xerxes, and Cepio, and Marcus Crassus, and Herod, and their associates, for attempting or acting this horrible villany. Xerxes sent an Army of 4000. to destroy the Temple at Delphos, and pillage all those precious things, which all those Kings, Princes, and Nations, who by their Embassadours consulted the oracle concerning the successe of their wars, had laid up there; but his whole Army was destroyed by Thunder and Lightning

Cic. pro Rosc. Amer.
In huius in culeum
vivos & in mare
proicit.
Bruton.
Facet. & exemp.
Sacrilegi ophiophagi
vibere cognoscuntur,
qua pota terrores
mundique serpen-
tum observari
citant, ita ut mor-
tem sibi ex metu
consciscant.
Rom. 2.22.

Cap. 3. v. 8, 9.

Justin. hist. 1.3.
Xerxes ante nava-
lem congregationem
4000. Armatorum
Delphos ad Tem-
plum Apollinis
diripiendum misit,
quæ tota manu
nubibus & fulmi-
nibus deleta est.

Lightning from heaven: neither had *Cario* the Consul better success, after he had spoiled the famous Church of Tolouse, and from thence taken a great masse of gold; both he and every man in his army that had fingered any of that gold, came to a miserable end, and gave occasion to that Latine proverb spoken of a man who lives miserably and dies desperately, *aurum habet Tolosanum*, surely he had some of the gold of Tolouse in his keeping. In like manner, *Marcus Crassus*, after he had taken 2000 talents of gold out of the Temple at *Jerusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole army was routed by the *Parthians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slain, with these words, « Now surfeit of gold after thy death, wherewith thou couldst never be satisfied all thy life long: Yet *Herod*, who could not but hear of this disaster of *Crassus*, living in those times and parts, would take no warning thereby: but, understanding of vast sums of money laid up for safety in the Temple, and hid in the Sepulchre of *David*, sent his men of war to rifle the place; who, in digging, as they came to the Cave near the coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the sacrilegious delayers all to ashes. To these we may adde *Balthazar*, *Copronymus*, *Julian* the governor of the East, and servant to the Apostate Emperour of that name, and *Felix*; who all read a sad Lecture to Church-robbers, written in Characters of blood.

As soon as *Balthazar* took the vessels of the Temple into his hands, and carried in the cups, he saw an hand on the wall writing his dreadful doome. After *Leo*, surnamed *Copronymus*, espied a Crown beset with Carbuncles in a Christian Church, and coveting after it, caused it to be fetched from thence, and had set it upon his head; there suddenly arose a Carbuncle in his forehead, which suffered his temples afterwards to take no rest. And as close did the punishment of the like sacrilege follow at the heels of *Julian*, and *Felix*; for, within a few weeks after *Felix*, deriding at the rich plate *Maries* sonne was served in, together with *Julian*, had carried away all the rich presents, and many vessels of gold, which the devotion of *Constantine* and *Constantius* had dedicated to God in the new Temple at *Jerusalem*, built by Queen *Helena*, Gods vengeance leised upon them both, *Felix* dying of a fluxe of blood, and *Julian* of the foule disease called the *Miserere*; which I spare to describe, lest it should defile my pen, as it did his sacrilegious mouth. Of this sin, which God so exemplarily punished, no sort of ancient hereticks or schismatics were more guilty then the *Donatists*, from whom our Anabaptists are lineally descended; for *S. Augustine* in his Epistle to *Bonifacius*, bitterly exclaims against them for rushing violently into the Churches of the Catholicks, breaking asunder the Altar-boards, pulling down the partitions, and making havock of all things; and herein our Anabaptists their cursed off-springs, learn to patriare. *Roman* with *Chiperdolin*, in the year 1534. after they had altered the Senate in *Munster*, seized upon the Church dedicated to *Mauricius*, situated in the Suburbs; and pillaged all the other Churches in the City. And in *Suevia*, and *Franconia*, *Muncey* and *Phiser*, two principall incendiaries among the Anabaptists, made their Magazines in the Covert of the *Franciscans*, and cast their Ordinance there; and *Phiser*, running into the country of *Isfeld*, pillageth all the Castles, and Churches. And their Tayler-King, *John* of *Leiden*, of the *Copes*, and Altar-clothes, and rich vestments (stolen from the Churches which they pillaged) made good use; and by the help of his former trade, translated them all into apparell for himselfe, and his Courtiers, and glittering Caparisons for his horses. And what evill their Disciples mingled with Brownists, have done in the

Eraf. Chil.

Dan. 5. 3.
Theod. Ecclef.
hist. l. 11.
Felix sacerdotum
vasorum magnifi-
centiam conspicu-
tus; Ecce, inquit,
quàm sumptuosos
vasis filio Maior
ministratur!
(Cap. 12. Sed isti
impii non diu post
panas persolverunt:
Felix decrepente
flagello cæcitus im-
pacto, sanguinem
duo noctes, ex ore
fudit, statimque
extinctus est: *Julianus*
consecrationem im-
gravem morbum
delapsus, visceri-
bus patredine exci-
ssis, interitus, & sceleratam ejus os
instrumentum bla-
sphemie, parvis illu-
us ad stercore ejici-
endum natæ, locum
obtinuit.
Sleid. Com. l. 10.
Adon Divi
Mauricii sub ur-
bem invadunt, &
cum vicinis omni-
bus adificiis incen-
dunt, deinde Tem-
pla omnia diripiunt.
Hist. Anab. c. 3.

Sanctuaries of God in England and Ireland, though I should hold my peace, the timber out of the beams, and the Chalices out of the Vestry, and the marble and brass out of the Monuments of the dead, would proclaim it to the everlasting infamy of this prophane Sect. But it is time *Claudere rivos*, to shut down the flood-gates, lest my discourse be overflowed with these muddy and brackish waters. — *Sas prata biberunt.*

O R S E R V A T. Ulr.

Of the untimely deaths, and fearfull ends, of the Ring-leaders of this Sect.

Eccles. 9. 12.

No man knoweth either love or hatred by all that is before him, all things come alike to all; there is one event to the righteous, and to the wicked, to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the fanner; and be that sweareth, as be that sweareth an Oath. Thus speaketh King Solomon, either in the person of the Epicure, denying speciall providence; or, as most agree, in his own person, without any figure or *Prosopopæia*, at all, to deterre men from passing rash censures upon any in particular, for outward dyasters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man be in Gods favour or state of Grace, by the floate of these outward blessings; or that he is out of Gods favour, and in the condition of a Reprobate, by the ebbe of them, or the contrary inundation of afflictions: For a man may be as miserable as *Lazarus* in this world, yet destinated to *Abrahams* bosome: as on the other side, a man may be as happy as *Dives* here, yet reserved for everlasting torments hereafter. It is therefore sage Counsell the Poet giveth, *Ne te quæsieris extra*, seek not thy selfe out of thy selfe; neither value thy selfe by thy outward estate, but thy stock of inward vertues. Notwithstanding this generall observation concerning the benigne aspect of heaven in this life, or manifold dyasters, it is most certain, that God exempteth some from common calamities, and powreth the full vials of his vengeance upon others in such sort, even in this life; that the most secure sinners are constrained to professe, in the words of the Psalmist, *utique est fructus iusto, utique est Deus iudex in terra*; doubtlesse there is a reward to the just, doubtlesse there is a Iudge that judgeth the earth. If God did not set a mark upon some notorious offenders in this life, and make them examples to others, upon what evidence could the Prophet say, *the Lord is known by the judgement which he executeth, the wicked is swayed in the works of his own hands*? On which texts the ensuing relations may serve as a brief Commentary. Who cannot read *Corab* and his Complices sin in their punishment? they made the first Schisme in the Congregation, and in their time, there was a *wide rent* made in the earth, through which they descended quick into hell. *Elymas* the forcerer, who endeavourerth to seduce the Proconsul from the Christian faith, and cast a mist as it were before his eyes, that he might not discern true Religion from superstition, was suddenly smitten with blindness. *Cerinthus* the old heretick, who corrupted the doctrine of the Gospel in the purest times, resorting to a common Bath where he met the Apostle of Christ, was killed by the fall of the house, as soon as the beloved Disciple who made hast to shun him, was got out of the door. *Montanus* with his two trulls, *Priscilla* and *Maximilla*, who betrayed the truth of God, took part of *Judas's* cord, and hanging themselves, thereby strangled that heresie in the infancy. *Manes*, who tare the seamlesse coat of Christ, and with a part thereof covered the hereticks called from his name *Manichees*, had his skin wholly torn from his flesh, and being thus excorciated, in the quickest sense of lingring pain, he yeelded up his unhappy ghost:

Aets 13. 11.
Hayn. Compn.
Eccl. hist. l. 1.
Hieron. in Catal.

Vna-

Vitæque cum gemitu fugit indignata sub umbras.

Arian, who infected the greatest part of the world with his pestilent heresie, came to a most shamefull end in the publick Jakes at *Alexandria*, voyding his bowels at his easement there. *Nestorius* his tongue rotted in his mouth; wherewith, for many years he had blasphemed the person of Christ. To passe by other Arch-hereticks, who tasted of the cup of trembling in this life, out of which, it is to be feared, they now suck the very dregs in Hell; the intelligent Reader, who peruseth the late stories of the Anabaptists, cannot but take notice that many thousands of that Sect, who defiled their first Baptism by their second, were baptized the third time with their own blood, yet suffered death (*non ut coronam fidei, sed pœnam perfidiæ.*) *Servetus*, an Anabaptist as well as an *Arian*, received the sentence of death at *Geneva*, *Phiser* at *Mulhus*, *Rotman*, that sacrilegious Anabaptist, was slain in Saint *Lamberts* Church-yard: *Tbo: Muncer* was put to the rack by *George Duke of Saxony*, and the Land-grave of *Hesse*, where he roared most fearfully, & in the end had his head cut off, and put upon a high pole in the fields. Three hundred Anabaptists that fell upon the Monastery of *Bil-sword* in *Frisland*, and rifled it, were all of them (save 62. that fled) either killed in the ruins of the Monastery, or put to death by the Hang-man. I gave thee a touch, courteous Reader, in the first Chapter, of their King, *Iohn of Leyden*, and their Consull, *Bernard Cnipperdoling*, whose judgements slept not; for before the end of two years, in which they plaid all their pranks, they, together with their great Prophet, were tied to a stake, had their flesh torn from them with hot pincers; in the end, they were stabbed to the hearts, and after they were dead, their bodies were put in iron cages, and hanged on the Steeple of Saint *Lambert*: the King according to his royall dignity, having his exaltation, hanging higher then the Consull and the Prophet.

Pontan. Catal.
hæret.
Per Germaniam,
Alsatiam & Sue-
viam, 150000.
suorum trucidati.

Kretschting-
Sleid. Com. 1. 10.
Allegantur palo,
aderant vini carni-
ficet ac forepes

*igniti, & per hortum & amplius lacerati, transactis deinde per pectora micronibus, & caviss ferreis illigati, ad summam
auris urbis exponuntur pensiles; Rex quidam medius, & quanta est hominis statura sublimior. Idem verbus parum mutatis
habet Pontan. in Catal. hæret.*

FINIS.